

REFORMED CHURCH MESSENGER

A Prayer

Oh God, we thank Thee for this day
Of clean-washed grass and trees,
Of apple-bloom and honey bees,
Of water sparkling in the spring
And beauteous birds that for us sing;
With Thee to walk beside of me
And all things as they ought to be.
—Maria Gertrude LeVan

The Shadow

A shadow fell across my way,
It filled my heart with sorrow;
The light went out from my today,
I could not see the morrow.

So still I stood within that dark
And told my heart to sing,
And now I rest in Perfect Peace—
'Twas "the shadow of His wing."
—M. D. T.

Life in the Open

A Prayer

Father in heaven, we thank Thee for these soft summer days when life in the open beckons to us from every side. And we pray that our minds too may be open, that we may learn something more of the wonders of life all about us. May our hearts be open to the promptings of Thy love that we forget not the gracious Giver of sea and land, blue sky and magic twilight. May our lives be open to the lure of brotherhood and goodwill, that each passing day may find us more generous, broader in our sympathies, with hearts that understand more and more. So may life in the open lead us to Thee, and to the best that lies waiting in each of us, Thy children. Amen.

—Addison H. Groff



Men's Bible Class, Trinity Church, Timberville, Va.

The Rev. C. M. Arey, Supply Pastor
At the Jefferson Shrine, Monticello (See item in "News in Brief")

PHILADELPHIA, AUGUST 29, 1929

ONE BOOK A WEEK

PREACHER, TEACHER, MAN OF GOD

I have just finished reading "F. B. Meyer: Preacher, Teacher, Man of God," by A. Chester Mann (Fleming H. Revell Co., \$2), and my first thought was: "How much one earnest, eager soul, not a great genius, can accomplish in a life time." Dr. Meyer was not a great and original thinker as was his contemporary, Bishop Gore; he was not a great orator as was Dr. John Clifford; he was not a great student of literature as is Dr. John Hutton who was often at Northfield with him; he was not a great scholar as is Dr. George Adam Smith who also often visited Northfield with him; but he was a mystic and a saint, and, withal, a very persuasive and popular preacher. History will give him a place along with these other preachers as one who deeply influenced the religious life and movements of his time.

Mr. Mann has given us a very vivid and charming portrait of the man and analyzed with great skill his power as a preacher. He has also shown us how closely related Dr. Meyer was with the evangelistic and social movements of the last fifty years. He has not followed the common method of biographers who tell the life story, relating all incidents to that story. He has followed the rather original plan of devoting each chapter to some particular characteristic or phase of his hero's life. Thus we have such chapters as "Making

a Minister," "Down Lambeth Way," "The Man in the Pulpit," "A Christian Crusader," "The Message of His Musings," "Moody of Northfield," "The Tireless Traveller" and "Sunset Days."

Dr. Meyer began his career in a prosperous Church and was soon attracting attention as an unusually gifted preacher, but it is interesting to wonder what his future would have been had not a challenge come. There was over in the Lambeth district of London, in the midst of the tenements, an independent Church which had been started by Rowland Hill and which badly needed a brave man. The call came to young Mr. Meyer and it appealed to him. Here he did a wonderful work through a long life time and Christ Church will always be identified with him. His preaching was characterized by the personal and evangelistic note from the beginning, and greatly appealed to the thousands of working peoples he called his flock. He was a great pastor too, numbering hundreds of working men among his friends. He was one of the first men to tie up social service with the Church and Christ Church soon became the center of many activities hitherto not closely associated with religion. It was a great pastorate.

But Dr. Meyer soon had a much larger pastorate; first of all London; then they drew him into the Keswick Movement and his addresses at the annual conferences in the Lake Region drew preachers and religious workers from all over Britain; he was one of the first to identify himself

with the Moody and Sankey campaign in England; in fact, as Mr. Mann points out, Dr. Meyer saved the day for the evangelists and under his protecting care that campaign which changed the religious life of England, began. When Northfield was started Dr. Meyer became an annual visitor and thousands of Americans thus heard his illuminating and devotional addresses. His career was crowned when he was made secretary of the Free Church Council of England and Wales which made him a sort of pastor of all the Free Churches. During his long life he was continually writing and as Mr. Mann says, his books not only had enormous sales, but they penetrated to the ends of the earth.

May I quote one word from the book for the thoughtful consideration of any young preacher who may be reading this review. Meyer as a young man was greatly influenced by Charles Birrell and he records in his diary a remark made to him by Birrell which, he says, changed his whole ideal of preaching. He writes:

"Mr. Birrell and I were walking home one Sunday evening, after I had preached. 'That was quite a good sermon you gave this evening,' he said, 'but it was a topical sermon, and if you are going to make topical sermons your model, you will presently come to the end of your topics, and where will you be then? I advise you to do as I have done for the last thirty years—become an expositor of Scripture. You will always retain your freshness, and will build up a strong and healthy Church.'"

—Frederick Lynch.

CARING FOR THE WORLD'S UNDER-PRIVILEGED CHILDREN

By Dr. Paul S. Leinbach

Increasing the breadth of its scope, Golden Rule Sunday observance after six years of operation is now launched as an international, interdenominational, and inter-racial movement, with a program of "good works" to which all mankind can subscribe.

The continuance of the movement and its evolution comes in response to a demand for the preservation of the ideals and principles of thanksgiving and sacrifice for which it has become emblematic.

The Golden Rule Foundation

Sponsoring this world-wide movement for constructive benevolence are men and women, prominent in the field of philanthropy, education and finance, who have formed The Golden Rule Foundation, incorporated under the laws of the State of New York, to receive gifts, legacies and bequests toward a fund which is to be administered "for the benefit of mankind." In short, a People's Foundation, rendering for the average citizen a service similar to that rendered their respective founders by the larger private foundations. Gifts will be administered on the basis of the greatest need, through existing approved organizations.

While no report of the world's most outstanding needs has as yet been rendered by the Committee on Research and Survey, comprising a body of experts in that field, suggestions from its advisory board, indicate needs that are overwhelming in their immensity and bring one to a new realization of the scope for this new universal movement. For the present the needs of underprivileged children will be stressed.

With millions of children starving in China, due to famine and fighting of which they are the innocent victims, it is probable that that country will receive a large part of the contribution made in 1929, Golden Rule Sunday date having been fixed as December 8. Sharing with China, will be unmet needs under our own flag.

These have not as yet been determined upon but attention has been called to the suffering in Porto Rico, which is still staggering under the blow dealt to its crops and industries by last September's hurricane. So great is the poverty there that more than one-half of the children in the rural districts subsist on one meal a day, resulting in malnutrition and a heavy mortality.

Constructive Child Welfare Program

The Foundation cannot hope to feed every hungry child but it can save the lives of thousands and can demonstrate in those countries what they can do for their own children and through the application of approved scientific methods of child welfare work point the way toward a future self-supporting child program.

Golden Rule Sunday observance not only creates a medium for international philanthropy but stresses the spirit of giving and sharing to such an extent that established and customary sources also reap benefits. The contributions of Golden Rule Sunday will be made to the fund of the Golden Rule Foundation, and in general will be allocated according to the plans of the Survey Committee, of which Bishop Francis J. McConnell is chairman.

The officers, trustees and incorporators of the new Foundation include the following well known men and women: Honorary vice-chairmen, John G. Agar, S. Parkes Cadman, John H. Finley, Felix M. Warburg; executive vice-president, Charles V. Vickrey; secretary, William B. Millar; treasurer, Fleming H. Revell. Incorporators, trustees and directors: Charles L. White, chairman, board of trustees; William B. Millar, acting chairman, board of promotion; John R. Voris, general director, board of promotion; Mather A. Abbott, John G. Agar, John Willis Baer, Clifford W. Barnes, E. M. Bowman, S. Parkes Cadman, Patrick H. Callahan, James Cannon, Jr., James S. Cushman, Josephus Daniels, Ralph E. Diffendorfer, Loren M. Edwards, Wm. Chauncey Emhardt, Roger F. Etz, Frederick L. Fagley, John H. Finley, Glenn Frank, E. P. Gates, Linley V. Gordon, Robert M. Hopkins, Burris F. Jenkins, Paul

S. Leinbach, Charles S. Macfarland, Hugh S. Magill, Walter H. Mallory, Francis J. McConnell, Hill Montague, John M. Moore, Henry Morgenthau, Jr., Frank Morrison, John R. Mott, Mrs. H. W. Peabody, Daniel A. Poling, William A. Prendergast, Fleming H. Revell, Oliver J. Sands, Wm. P. Schell, Albert Shaw, George E. Silloway, Ralph W. Sockman, Mrs. Robert E. Speer, Chris Spencer, Charles Stelzel, Charles Stillman, William O. Thompson, Charles H. Tuttle, Felix M. Warburg, James E. West, Curtis D. Wilbur, Mary E. Woolley.

ESCAPE FROM THE CITY

A number of men met recently in the smoking car of a train in which they were traveling on their way to New York. They talked of the business in hand and of the pleasure in prospect, when one of them said that he feared he would be kept in the city till the end of the week. The others began to congratulate him on the happy prospect; whereupon he broke forth: "Nobody knows how I hate it; how I dislike the pushing and crowding at the station, the mad rush of the subway, the jam in the lobbies, the mobs pouring out of the theatres, the procession of the automobiles on the avenues, the careening and adventurous taxicabs—everybody in a hurry to go somewhere and not quite sure why they are hurrying nor where they would arrive. Nobody knows how I want to get away from the sight of men digging into the bowels of the earth to make place for new lines of transportation, or tearing down fine old houses to build apartments, or climbing into the sky to erect buildings big enough to house all the people in my own town. Back home," he sighed, "there is room to breathe and time to think. We have the hills and the water and the trees—and 'only God can make a tree.' I have a chance to feed the intellectual life a little. I can live now and then in the spirit. I can even, once in a while, think about God."—"The Friendly Visitor" of the Jefferson Charge, Codorus, Pa., Rev. Paul D. Yoder, pastor.

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EDITORIAL

KNOWING HOW TO LIVE

The cleanest of all boasts which men indulge is the boast of skill. Doubtless, it would do a man credit to live without any boasting. But if he must boast—and it seems as if most people must—let him, if he would escape being ridiculous, vaunt himself in terms of "I can." There is double advantage in this form of pride—advantage to the boaster and to his neighbors. If indeed the boaster can, then he shall "have glory in the presence of all" that walk the streets with him; there is no discounting the man who is able. But if he can't—here comes in the advantage to his neighbors—he will soon be taught to hold his tongue and practice the safe humility of silence. Other prides—as of ancestry, for instance—are less easily disposed of.

Yet not all boasts of "I am able" pay tribute to the mental or moral worth of the boaster. Indeed, there is no other proof of human paltriness quite so conclusive as the paltriness of some of the things which men are proud to be able to do. When for once a young man really not paltry found that he could beat down physically the brawniest and most brutish of his contemporaries, his genuine eminence was shown by his being completely unable to take pride in the sort of fame which that one skill brought him. On the other hand, what plumbline will you take to measure depth downward to the level of insignificance where we find a man boasting that he can sit longer on the top of a flagpole than any other human being alive in the world today? What a man's most earnest "I can" is, makes altogether the most revealing test of his quality—and next to that for revelation of the core of reality in him is the nature and measure of his "I wish I could."

An interesting and profitable study can be pursued in the epistles of Paul to discover what he considered worth while to take pride in. Sometimes he writes so apologetically about his boasts—as when he says to the Corinthians that he is speaking like a fool—that we can only feel that, like ourselves, he was not always up to the level of his own ideals. But he certainly does see that his inheritance from a superior lineage is nothing to plume himself on; he won't boast of his forefathers. He is chary of taking to himself credit for his success in the dissemination of the gospel; the memories which he permits himself to recall are more of his privations and sufferings than of his achievements. In the end he has no claim to make for his career and his ministry

beyond the simple satisfaction that he had fought a good fight.

But Paul did, not boastingly but as one might tell of an experience out of which he had gleaned a precious wisdom, claim for himself a skill that no doubt represented to him the best assured attainment of his long, perilous and laborious years. When he wrote to the Philippians he used "I know how" twice and "I can" in the same connection once: "*I know how to be abased; I know also how to abound. . . . I can do all things in Him that strengtheneth me.*" Here undoubtedly was Paul's first-class achievement of personal capacity—his finest power. No condition and no circumstance could thwart the apostle from his championship in the art in which his godly faith had enabled him to excel. No matter what happened to him, he could still live in contented possession of his own soul. One runs the risk of verbal bathos, but one must say it: Paul was a champion liver.

Why then should not a sensible man in this modern time, with all its manifold and ever multiplying challenges to "make something of himself," choose for his ambition a distinguished excellence in the "know how" of fine living? There are plenty of people who are spending their very souls and more, trying for pre-eminence in wealth, power, learning, preferment—even in folly and wastefulness. In contrast there is almost a vacancy in the realm of striving for self-possessed poise and gracious culture and cheery acquiescence and impregnable integrity. That there is something more worth while than to be prosperous is a fable which the world today holds in supercilious scorn. Yet still a few people understand—as Paul did—that if you "know how", you can abound or be abased with equal serenity and equal self-respect. Is there, then, among the hosts aspiring to "complete their education" and the multitudes who want to achieve something eminent, no one ambitious to "learn the secret both to be filled and to be hungry."

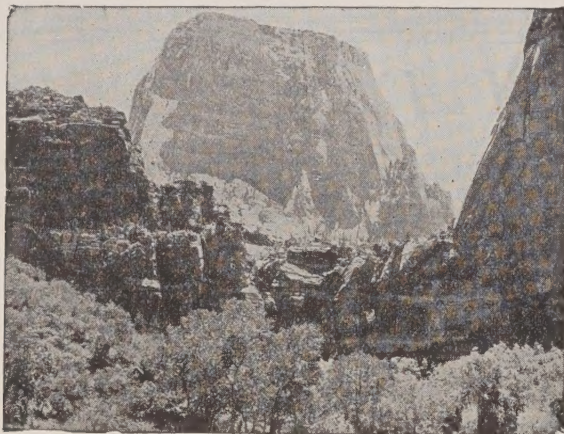
It's a secret worth learning because the aristocracy of those who, in happy despite of the world's usual ambitions, crave chiefly to know how to "do all things" nobly, is the most limited and most excellent patrician class among mankind. Yet it is a class open to the admission of all wise enough to desire to be included. And some day perhaps it may become the first universal fraternity of the human race.

—NOLAN R. BEST.

THE GREAT WHITE THRONE

The scene in the book of Revelation that catches the imagination is "The Great White Throne." In Zion National Park, in Southern Utah, the mountain that stands out as distinctly as the Lincoln Memorial among the buildings of Washington, but with the stately immensity of El Capitan in the Yosemite, is "The Great White Throne." By it our conception of the great white throne in the Bible is exalted to the heavens. To approach this one in the west you must ascend over desert trails to an elevation of 6,000 feet. From a base of such proportions and elevation the "Great White Throne" rises 2,500 feet.

As one leaves the massive station of the Northwestern lines in Chicago, the immense proportions and heights of the *News Building* and that of the Chicago Civic Opera, among the biggest of the new buildings of our great cities, one sees the dominion of man. But this Great White Throne shows the majesty of God. Like walls of a vast cathedral and high battlements of cities of old Palestine and Assyria, other lofty mountains are about this throne. This throne is white not by reason of eternal snows, like the Victoria Glacier; it is white stone shimmering in the light of the



sun and curtained with clouds floating under the azure sky. The other mountains are red, this is white. We are glad this name was not bestowed upon anything of less greatness and grandeur and that no other name than "Great White Throne" seemed fitting for this mountain. They might have called it El Escalante, after the pathfinder priest who was Earth Pilot as well as Sky Pilot, or Mukuntuweap, the Indian name of the river, or Zion, the name of the canyon. Here one can walk about Zion, for this canyon floor has wide roads and easy paths that make the Great White Throne as easy to approach as a Church or court house. Like the places of a Zion, other great mountains have such names as West Temple, East Temple, Two Brothers, perhaps Esau and Jacob; The Watchman and three of the mighty ones called The Patriarch; and more like the throne itself is Angel's Landing, and nearby perpendicular cliffs suggest a pipe organ to accompany the singing of a numberless host. The Union Pacific Lodge, with its cozy log cabins, shelters you. The fine collegians who drive the buses and the "co-eds" who wait on table and group about to sing in chorus as your conveyance leaves—all these increase your regard for Utah and your wishes for its future. You have been so thrilled and inspired by all of this and held in awe by the porcelain mist that suffuses it all like a Maxfield Parrish masterpiece, that you feel that no other place can ever hold you that way again. But the next day, at the north rim of the Grand Canyon, its inexpressible wonder comes to you in another way and you ask for strength to stand the thrills the next day at Bryce Canyon with its kaleidoscope of colors and shapes. It may seem an extravagance of description. Who can do it even scant justice with less?

—J. H. STRING, D.D.

HOT WEATHER BLUES

Hot weather oratory should probably not be regarded too seriously. It was during this usually torrid month of August that one of Philadelphia's leading shoe merchants, Mr. Anthony H. Geuting, president of the Market Street Merchants' Association, hunted around for an explosive topic to discuss before that body of business men and then proceeded to settle some of the great problems of our time to his own satisfaction, and presumably to theirs. Two of the questions which have been much discussed in recent years are these: 1. "Is the power of the Church declining and are the ministers of the Gospel losing their influence?" 2. "What's the matter with Philadelphia?" Mr. Geuting disposes of both with one fell swoop—he has not a single doubt of the correctness of his diagnosis or of the efficacy of the remedy he proposes. This, it must be admitted, is quite a feat even for one accustomed to fit feet. Well, what is wrong with Philadelphia? Many have agreed that our city is "corrupt and contented." Our politics smells to heaven, but nobody now calls it heavenly. Some say our trouble is that we are "Under Mitten Management," while others lay the blame on Vare. But Mr. Geuting knows better. Depreciated real estate values, poor business, indeed all the ills that Quaker City flesh is heir to—should be attributed to the abominable *blue laws*. The secret is out at last. What Philadelphia needs is a "Continental Sunday," which will attract drummers and other visitors who now spend the Lord's Day in New York and other up-to-date cities because there are no attractions in Philadelphia for those who are hunting a good time and who believe that "the better the day the better the deed." Some are even being "driven" to terrible vice and shame because wholesome and commercially profitable amusements are forbidden. This poor old town is never going to make any progress as long as things are closed up tight one day out of seven, and a reasonable amount of respect continues to be shown to that old-fashioned and obsolete Fourth Commandment. What does the Almighty know, anyhow, about the needs or conditions of His children in the year of our Lord 1929?

And why, pray, does this great city permit such a pernicious and paralyzing law to remain on the statute books? Why does not our citizenry rebel, rise in their might and throw off this miserable yoke of bondage? Mr. Geuting (bold, brave man) is ready with his explanation: "*We are hog-tied by our ministers!*" And we are told that his fellow business men applauded him to the echo as he thus courageously pointed out the real offenders who prevent the reform which is necessary for Philadelphia's redemption. Just as in Russia the atheistic Bolsheviks call religion "the opiate of the people," so here leading business men applaud the sentiment that the ministers of religion have the populace "hog-tied." Who said that preachers have no influence? Take off your hats to the clergy of Philadelphia!

* * *

THE FIGHT IS ON!

How often, alas, it remains true that "the children of this world are wiser in their generation than the children of light!" For one thing, they seem to know the wisdom of taking nothing for granted, but of keeping everlastingly at it. Apparently they know how easily the children of light grow weary in well-doing. The foes of Prohibition, for instance, strike their blows day after day, week after week. Like the devil, they take no vacation, and are sleepless in their vigilance. Little wonder that the temperance forces are occasionally caught "asleep at the switch." If the religious forces of our land would remain thoroughly awake to the situation, we would have nothing to fear. But to keep them awake—aye, there's the rub!

At this time we summon you with all possible urgency to a holy war. It is *the war against war*, in which every one of us should be enlisted with heart, soul, mind and strength. What reader of the MESSENGER does not know the courageous attitude of President Hoover on the navy reduction plans? But do you realize what strongly entrenched vested interests are arrayed against these plans?

and will fight these reasonable proposals to the end? Do you know that *our President is relying largely upon public sentiment and that he has a right to count heavily on the religious forces of America to support his noble attitude?*

The fight will be a bitter one. Do not doubt for one moment that the militarists and "preparedness" advocates will be on the job. They are whetting their knives and loading their biggest guns. They will leave no stone unturned to discredit the naval reduction and military economy program. Some of them are adepts at the old game described in the formula: "When you can't answer, throw mud." We must expect a persistent and ingenious attempt to misrepresent the men and women and organizations supporting the President. They hardly have the nerve to accuse the President of a lack of patriotism, but that is what they will charge against the "Church people" and other "pacifists." They are already using the public press, the radio, the movies and other channels of public opinion in the attempt to put across the ancient lie that the best way to secure peace is to prepare for war.

The Federal Council of the Churches has taken a proper leadership in this great cause of world peace. Have we shown the proper vigor in our support? Perhaps most of us have joined in the applause for President Hoover's proposal, on which he appears to have staked pretty nearly the whole peace program of our country at this strategic hour. A few of us may even have cheered. But applause and cheers are not enough. We must pray and plan, we must educate and agitate, we must study the facts so as to be able to meet false arguments and accusations, we must hold up the banners of righteousness in the face of all opposition, we must proclaim what we believe to be the mind of Christ. Here also it is true that, *if the religious forces keep awake*, the enemy "shall not pass!" It is high time to awake out of sleep. The fight is on!

* * *

A CAMPAIGN FOR THE CHURCH SCHOOL

At its recent meeting, our General Synod instructed its new Board of Christian Education to inaugurate and foster a campaign for increased membership in the Church Schools. We sincerely hope that the importance of this challenge will not be minimized by our pastors and people. Over large areas serious losses have been reported, even where there were gratifying gains in Church membership. The Presbyterian Church North, though enjoying an accession of over 41,000 members during the past year, actually lost ground in its Sunday Schools. Commenting on President Hoover's appointment of a Child Welfare Commission—an act which strikes at the root of all national and social problems—the eminent journalist, Dr. Wm. T. Ellis, issues a timely appeal for the Church at least to keep in step with the State in caring for the boys and girls. Do not fail to read his arresting article in this issue, "*Look to the Foundations!*"

Of course, there is a close connection between Church attendance and Sunday School membership. It has not been sufficiently emphasized that the increasing use of the motor car and the rapid growth of week-end parties of all sorts has not only kept many adults away from Church but has in thousands of cases resulted in the loss of Sunday School members. The boy who complained that he had no longer any chance to attend the Church School because his parents wanted to go joy-riding every Lord's Day is the representative of a large class of young people who are being weaned away from religious instruction by our present-day social customs. Here is a far-reaching peril to the Republic. Do we really want the youth of America to grow up without moral and religious training?

Some will say that it is far more important to improve the quality than to increase the size of our Church Schools. But is not this a case where "bigger and better" belong together? No matter how good the School, little or no benefit will be received by those who fail to attend it. We are neglecting too many of our children today, and we shall have to pay the penalty in the days ahead!

IMITATING THE TABLOIDS

Probably the point farthest south in Church announcements for the current season is that given in the *Kansas City Star* for an East Side Methodist pastor, Rev. Mr. D., the subject of whose sermon was, "Can the New Woman Wearing Bloomers Enter Heaven?" Unless we can be shown that a sillier theme was used elsewhere, we shall award this brother the booby prize. But why must any man entrusted with a Christian pastorate disgrace himself and humiliate the Church with such folly? If the *Star* were not such a reputable journal, we should be tempted to regard this announcement as a sacrilegious fake. As it is, we are inclined to ask what Methodist Bishops are intended for. Here is certainly a chance for one of them to be useful as well as ornamental.

* * *

THE EDITOR REPLIES TO CAPTAIN KNOX

The readers of this paper may recall the editorial entitled "Discreditable Strong-arm Methods by Military Propagandists." Capt. Dudley W. Knox, of the Office of Naval Records and Library, Navy Department, Washington, wrote a complaint that he was "misrepresented" in the editorial. We at once accorded him the right to state any particulars in which the MESSENGER had done him injustice. His letter in reply was promptly published. We feel that it is only proper to advise our readers of the communication sent to Capt. Knox in reply to his explanatory letter. It is as follows:

MY DEAR CAPTAIN KNOX:

As you have doubtless noted, I have printed in the issue of the REFORMED CHURCH MESSENGER for August 8th, your letter of July 29th in which you attempt to explain that you were misrepresented by my editorial in the issue of June 27th.

I must explain, however, that in my judgment you have quite failed to make a valid case. You now say that when you wrote about the Federal Council's receiving funds from Sir Henry Lunn you were "referring only to what had appeared in the press in that connection." But let me remind you of what you exactly did say in your article, "The Navy and Public Indoctrination." I quote from page 483 of your article as it appeared in the United States Navy Institute Proceedings for June, 1929: "Its (Federal Council's) annual expenditures have been estimated to be in excess of half a million dollars, *of which a considerable part comes* from an endowment reported by the press to have been made in 1926 by Sir Henry Lunn, a wealthy Englishman."

Please note that although you refer to the endowment as having been reported by the press, you yourself specifically say concerning the Federal Council's funds that "a considerable part comes" (*not is said to come, nor is reported to come*) from this endowment.

Moreover, I am sorry to be unable to accept for a moment the remark in your letter to the effect that the statements which appeared in the daily papers on March 1, 1926, gave ground for your saying that the funds of Sir Henry Lunn had been made available to the Federal Council. To jump from a press statement that Sir Henry Lunn had made an endowment to the inference that the Federal Council of the Churches of Christ in America receives money from the endowment, is one of the most amazing examples of completely misleading argument and fallacious inference that I ever happen to have read.

In conclusion, I can only express the hope that you will see your way clear to make an apology for the false statement which you have made about the Federal Council, instead of trying to justify your position.

Meanwhile, I note that in your letter of August 8th you say that you "made no such charge." I take it that this is an admission that you realize that you were wrong in leaping to the rash conclusion that the Federal Council had received foreign funds simply because a foreigner had made an endowment!

Yours very truly,

PAUL S. LEINBACH.

The Parables of Sated the Sage

THE PARABLE OF USE AND ABUSE

I sate with two men at Luncheon, and they pondered long over the Bill of Fare. And they debated as to what was good for them and what was not, and how many Calories this food had and whether it would agree with something else. And I made short work of it, For I looked for what I thought would taste good, and ate it with a Thankful Heart, and went my way and was happy.

And they said, How is it that thou givest thine order so Casually, and eatest so at Random?

And I said, I have learned with Saint Paul to eat and ask no questions, and with the dear Lord Jesus to take little thought if any what I shall eat.

And they began to count up my Calories and to tell me my faults.

And they said, Tell us what thou eatest and we will tell thee what thou art.

And I said, Not on your lives. Ye see me as I am and know not what I have eaten. Whether I eat or drink I do all to the Glory of God by eating it and forgetting it, and using my strength in Service and in Joy.

And they said, The Human Stomach is not constructed to endure such abuse as thou givest it.

And I said, Forget it. I do not abuse my Human Stomach. I eat Moderately and I never Overeat. I imitate my friends, the old Greek Philosophers, by rising from the table Capable but not Desirous. And I can trust my Normal Appetite to select from such food as is before me that which of the available supply will best meet the conditions of my Body and Mind. But if ye speak of Abuse, I will tell you this. The Human Stomach is made to endure without much complaint all kinds of Abuse but one.

And they asked, What is the one Abuse which the Human Stomach will not endure?

And I said, The one Abuse which the Human Stomach will not endure is Watching. The most digestible meal can be made indigestible by watching it and wondering if it will digest.

And they said, Thou lookest like an healthy man for thy years, albeit thou art such an Heritick in the matter of Dieteticks. Dost thou eat anything and everything?

And I said, Everything but Health-foods.

The Place of the College in American Education

BY PRESIDENT JOSEPH H. APPLE

The right of the liberal arts college to live has been challenged. Its place in the scheme of American education is seriously questioned. There are those who quite definitely predict its elimination within the next fifty years—all, they say, but a few of the very strongest of them. The elimination will result from the approach from above of the university and from below of the Junior college. With every university organizing and developing a network of Junior colleges within its special territory, and bringing them into complete and harmonious relation to its own courses, with the basis of entrance requirements and standards so completely adjusted as to eliminate entirely the vexatious problem of entrance examinations, why should we continue the four years liberal arts college, with its extensive and expensive equipment, its almost limitless need for endowment, its exacting demands for a trained teaching force, and its draft upon the very best years of the lives of our young men and women? Truly the college, as we have known it, must be prepared upon demand to give a reason for the faith that we have in it.

In any attempt to compare the Junior college with the so-called Arts college, the first contention is one of quantity. While there may be individual cases where two years of collegiate study will suffice to provide the link between school and university, for the broader and deeper foundation for life, for citizenship at large on the part of men and women, for the unique function of bearers and moulders of men on the part of women, for that wide influence on the part of the liberally educated that shall make this world a safer place for children to be born into and a more wholesome place for adults to live in, four years is all too short a time for its sound and secure construction. We have known intimately many high school graduates and many college sophomores. We cannot conceive of an institution that could by any change of name or process of rearrangement of courses, effect the evolution in two years of the rather raw material furnished by the high school into the

equivalent of the liberal arts graduate as we have known him or her. Four years is all too short a time to produce the result aimed at. Courses of study, whether required or elective, have been subjected to very careful scrutiny as to their right to continue; extra-curricular activities have been submitted to a similar pragmatic demand. There is scarcely a faculty in the land that does not feel itself in a measure on the defensive, not only as to its general right to exist but also concerning the varied details of the academic and allied activities that crowd the four fleeting years upon the campus. And every such faculty would testify out of its experience that compression and elimination had been carried to the very limits of safety. Just as soon as a liberal education can be secured in two years or even three, the arts college with its four years course will be doomed. There is nothing approaching complacency on the part of the presidents and faculties I have known. They are too busied in selecting rather than seeking students; in admitting the very fittest of the material that applies, and in steadily adjusting standards to the apparent needs of the day. It does seem to them, however, as they scan the attendance curve through the years, that "the proof of the pudding is still in the eating." That when a better education can be given in less time, the institution that can demonstrate its ability so to do, will deflect to its doors the high wave of demand that young people, or their parents for them, are making for admission to the worthier type of liberal arts colleges.

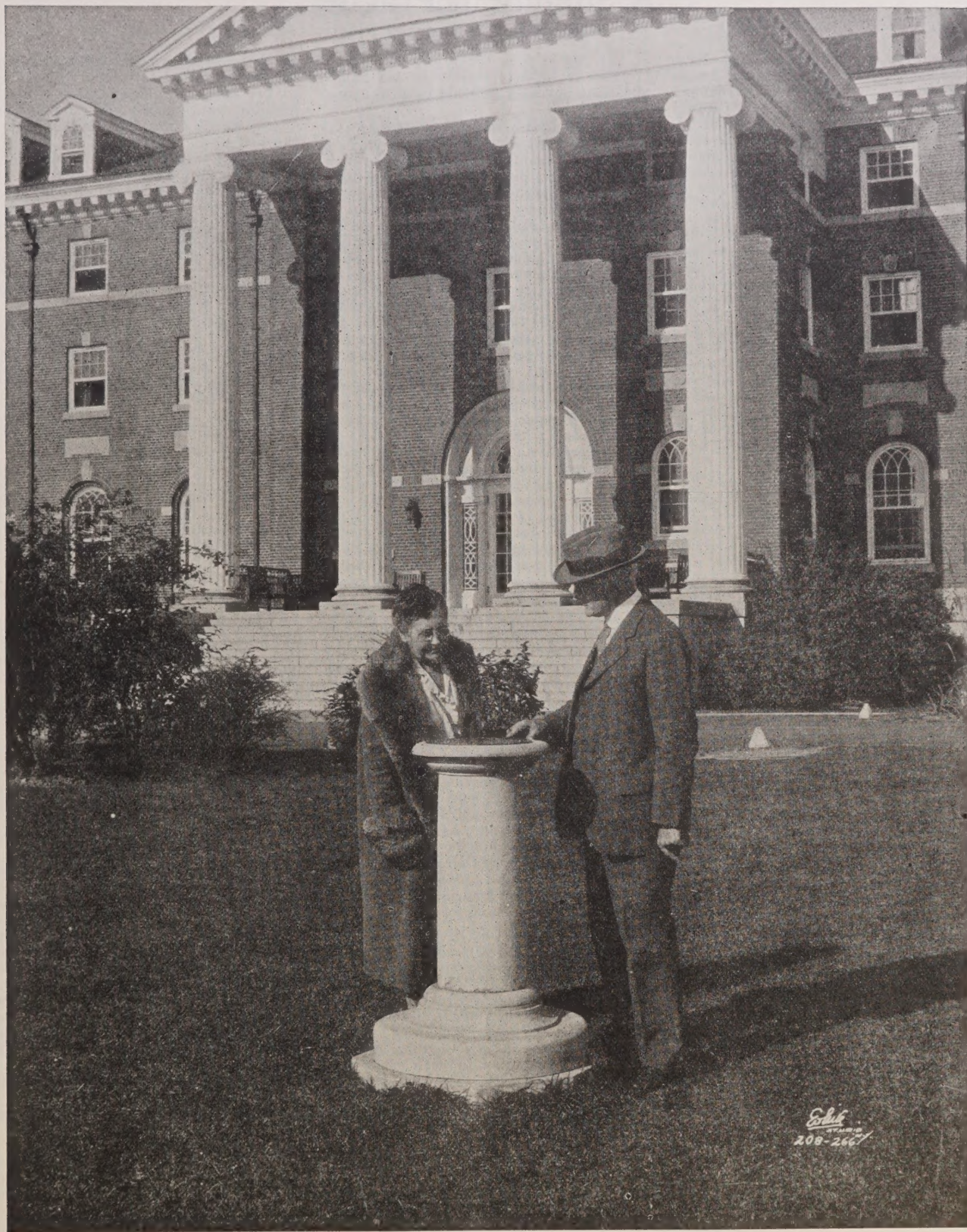
The "gentle reader" who has followed thus far can very readily detect my strong predilection for a liberal arts course as a foundation for life rather than for a living. The universities will continue to survey colleges upon the basis of the quantity and the quality of the material sent them for graduate study. But a very fair proportion of the young women graduates of our colleges will regard their education as a preparation for making more abundant the lives of the next generation. So long as this condition continues there will be a

need and a persistent demand for the type of training given to young women in the four years liberal arts curriculum.

If education consists in preserving and passing to the next generation the mental and spiritual accumulations of the race, then it is to woman that we must turn for the major part in the task. In the home, the primary school, the Church, she is the conservator of the values that have been accumulated. To man is assigned the progressive part, to him it is given to be the pioneer, his must ever be the research attitude and achievement. To her it is given to bear and to rear the race and to bring to it an ever richer possession of its inheritance.

Thus, our second contention will be for a quality in education that cannot be secured in a two years course wedged in between high school and graduate study. We here quite frankly have in mind the Christian college, by which we mean the college that seeks to surround its students with a moral and spiritual atmosphere, subject them to certain specific studies, and enlist them in activities that shall fit them for living and arousing in others "the abundant life" as it is comprehensively accepted by all religious groups.

My meaning can be best understood by restating in substance what I said in a vesper service last fall upon entering upon my thirty-sixth year as president of the same college. I shall not attempt to give credit for much that I have absorbed from others. The culmination of a liberal arts course of study must be reached in the spiritual approach to a Divine Redeemer. The revelation of God should come early and continuously through every avenue of study and through every phase of the atmosphere of college life. The teaching process in college, in whatever subject and by whatever method, should be permeated with the Christian spirit. No effort should be made, consciously or unconsciously, to confine religion to a department. While provision is made for instruction in the Bible, the instruction in this subject should



President and Mrs. Apple Inspect a New Memorial on the Lawn in Front of Hood College

be related intimately to all other lines of scholarship. Officers and members of the faculty are supposed to be positively committed to the ethics and religion of Jesus as necessary factors in an ideal educational process and product. Their appointment had reference to this commitment as well as to their power of leadership and their teaching ability. We believe that religion should not be separated from life on the campus or beyond; that the entire welfare of the student should receive official recognition along with the curriculum

program as a vital means of character building. The whole institution should be organized to promote the development of Christian personality by every legitimate and effective method. To such an institution students may be invited with the greatest of confidence that the faith of their fathers will not only be safeguarded, but will be elevated to a higher and broader plane. They need not fear to enter upon the pursuit of truth whithersoever it shall lead, for truth sincerely sought shall never be divorced from beauty

and goodness. The scientist may worship truth, the artist beauty, the moral person goodness, but religion combines the worship of the true, the beautiful and the good.

So long as independent Christian colleges can offer such courses, students will continue to crowd their doors, benefactors will volunteer their support, and the place of the college in the scheme of American education will be assured.

**Hood College,
Frederick, Maryland**

A Sunday in Prague

By JAMES R. SHEPLEY

Prague, or Praha as the mail-bags have it, is an amazing old and new city. In its old streets and buildings and unchanged sites, it presents one of the richest deposits of historic interest to be found in all Europe. When Berlin was only a town of four or five thousand and Columbus was yet in his boyhood, Prague was already a mature old city with a university as large and as old as the University of Pennsylvania is now, and boasted the culture of an art school as well. But like an old family that has discovered the value of its genuine antique furniture and finds it quite a part of their modern glory, so they, since the war are showing the world with pride their national heirlooms. And as to being modern, well, there is Hoover street, and as you pass the Wilson depot you see nearby the heroic gilt bronze statue of Woodrow Wilson, and should you be so fortunate as to attend a banquet or concert in the new municipal social building, you would find yourself in an up-to-the-minute establishment that would be a credit to the city of Los Angeles.

The colorful tapestry of Bohemian history sustains a predominant religious theme. Here Protestantism had its spiritual and belligerent inception. Antedating Luther by a full century, the movement was, unfortunately, utterly quelled and prostrated in the Hussite wars which followed. The spirit of John Huss and the truth for which he became martyr survived, however, and even now pervades the place as does his bronze figure on the square facing old Tyne or Teins (stone) Church. The national spirit too, like Israel in exile, was not quenched, and although Bohemia stewed in the cauldron of the thirty years' war following the Reformation proper, and which cost Europe ten million lives, long before the events beginning in 1914, the voice of this little nation asked again and again for freedom and independence. Credit the Versailles Treaty with one good mark, for by its decree, what had once been the proud royal domain of old Bohemia became the Republic of Czechoslovakia, and then history, like music, repeated the major theme in a nation-wide exodus from the Roman Catholic Church.

Having recounted what the reader probably knows as well as the writer, and having attempted to condense a half dozen volumes of history and as many centuries as gracefully as possible into one paragraph, let us now pay "tourist's compliment" to some of the venerable places of worship on an August Sunday in Prague.

Under the congenial guidance of the secretary of the Y. M. C. A. (the "Y" is not called by exactly that name here), we visit first the Orthodox Russian service in the Cathedral. There being over a million Russian refugees in this little country since the war, the government "loans" them the Cathedral for worship which is later used for the Czech State Catholic service. Without the slightest intentional disrespect one might say of the Russian service: "The scenery is beautiful." Candles, flowers, pictures or ikons and ornamental embellishments are used in profusion. The richly vested priest conducts the service mostly beyond a screen; the air is blue with incense, while echoing down from the large central dome comes music from an unseen choir that sounds positively angelic and does full justice to the reputation of the Russians as being of the best singers in the world and material contributors to its finest sacred music. We are certainly strangers in a strange Church, and while we are at a loss to appreciate the meaning of what is spoken and done, yet we sense the fact that we are in the midst of beautiful and holy worship. An intimate touch is noticed as the service closes and the congregation leaves; most

of the people pass the priest and kiss a crucifix he holds obliquely in his hands, and some devoutly kiss his hand and robe as well.

Leaving the Russian service we crossed the square a short distance to the famous Church of John Huss. It is Roman Catholic. The interior is very ornate and stately. Before each pillar facing the nave is a shrine and the image or painting of some saint. Some have altars, candles, and flowers and give the Church the appearance of being elaborately furnished. A fair-sized congregation is at mass; the choir responds to the chant of the priest, and as one looks about and listens, the association of thought is not with the words of the service but out of the conscious knowledge of a few great historic facts, we think of the voice that once echoed there, of the fearless Huss, and the tense and stirring scenes those same walls looked down upon four centuries ago. There is something a building itself can say to you, especially a Church that has stood through one hundred and ninety-one thousand six hundred and thirty odd nights and quiet dawns, through starlight and scorching sun, through snow and sleet, lightning and tempest, through scenes of joy and sorrow within, peace and bloody riot without, ever standing as the symbol of the brooding spirit of Divine Presence over all.

From old Teins we returned to the Cathedral for the State Catholic service and found a great transformation had taken place. The ikons and flowers and screens were gone and in their place was a new set and arrangement of chancel furnishings. It was beautiful and well candled too, but seemed more austere. A different and large audience was present too, while a very young minister, who conducted a beautiful service then mounted the pulpit where he delivered a fervent sermon, unfortunately not a word of which was intelligible to us. After listening a while, but hopeless of being edified by the sermon, we quietly withdrew and started for "St. Martin's in the Wall," where one of our party of the American Seminar under Sherwood Eddy was to preach.

St. Martin's is a tiny little Church built into the old city wall where a historic incident of quite some significance took place. The Church itself is very old and in it they have made excavations, leaving some of the pits still open, disclosing old Roman walls and steps, laid in the second century. It was in this Church, we were told, that Communion in both kinds was first given to the laity. The idea was that the wine being the precious blood of Christ, should a drop be spilled it would be a great desecration. John Huss being in prison at the time and hearing of it, wrote a letter to the intrepid priest commending him for his act. Consequently the emblem of the cup or chalice played a great part in the stormy history of Prague. For several hundred years this neglected little Church was used as a storehouse for lumber and rubbish and at the close of the World War was serving as a warehouse for potatoes. But a group of Methodists seeking a place for worship, discovered it and put it into such condition as their resources allowed, and I venture the conjecture that whether you believe in evolution or not, here you may see a religious shrine in the making. But the true charm of the story of "St. Martin's in the Wall" lies in this fact: that amidst the stress of great national and religious events, here was a small Church, a very small and insignificant Church, that found the trail of progress, and served the great cause of Christianity with an innovation of far-reaching consequence. Like Brighton Chapel it is another encouraging example of the value and significance of the small

Church, and when we attend by imperative invitation the Great Supper should help to forewarn our amazement if we find a peculiar rearrangement of Churchly precedence, wherein the first may be last, and the last first.

But that is enough Church-going for any one Sunday. More would perhaps have the effect of the coincidence in menus. Returning somewhat late, the Sunday luncheon was rather ample, comprising roast duck. In the evening we attended a special garden dinner on a beautiful island in the river and when the "piece de resistance" arrived, it was again roast duck! The moral need not be stated.

A few days more in Prague simply increases and heightens the delight in this blended old-new city. Topping the list of interesting places is the Jewish Cemetery. There is something more impressive in this crowded "God's Acre" than one can easily explain. It is packed stone against stone and as this indicates almost countless burials (all without coffins), the cool shady paths on which you tread are indeed Holy Ground. While quite some acres still remain from the encroachment of the city, and probably will be scrupulously preserved, they bear ample testimony to the tragedy of Medieval persecution of the Jews, the blood stain on the robe of Christian Bohemia, Spain and Poland. One feels that the poet Grey would not have written an elegy here. But progress and time move ever forward—not like the hands on the Jewish clock on the ruinous old synagogue nearby, which turn backward to the letters, aleph, beth, gimel, dalet, etc. And be it true or not that the world advances by inches or even moral hairbreadths, surely, we have come far since then in religious intelligence, tolerance and unity, and the way onward is plain. God uses strange signboards.

It is really a city of historic wonders, with its towers, bridges, halls and palaces. The Hradschin or royal palace contains 448 rooms, one of which is the great white throne room in which Mrs. Wilson was tendered a reception. Another is of such dimensions as permitted in days gone by the gentle pastime of jousting on horseback, while adjoining the palace is the mammoth cathedral of St. Vitus, copied after the cathedral of Cologne. A visit to the palace of the wealthy old Wallenstein, the ruthless general against the Protestants in the thirty years' war, with its solarium and grotto and ancient furniture, would give an antique expert saltatoric cardia or whatever it is that afflicts them.

The new name of this little republic may sound like a threat, but its hospitality, especially toward America—whose republic they regard as an idolized big brother—is as fair as that proverbial virtue in our southland. And hospitality is no inconsequential index of national understanding and good will. On the last day of our stay we were received in the library of President Masaryk in the palace. The view from the windows is like that from a watch-tower on a mountain. As we roam freely along the shelves, something looks familiar about those books; we examine them more closely, titles, binding, editions—and what a surprise! They are, identically, the same as those upon our own shelves at home in our own study! It was like meeting old friends. Now, more than from all the lectures, we felt at home—in Prague.

WHY NOT?

Cannot we all drop this busy activity over our Church machinery and set about the task of convincing people that the real religion is something that has to do with the spiritual energy that comes to man from God?—John Bevan, in the Christian World.

Look to the Foundations!

By DR. WILLIAM T. ELLIS

(An Appeal for a Doubled Sunday School Enrollment)

President Hoover has struck at the root of all national and social problems by appointing an extraordinary Child Welfare Commission. He perceives—as does everybody else who gives thought to the subject—that the most important concern of any nation is the well-being of its youth. The health, the intelligence and the moral ideals of the country's boys and girls are obviously of first importance; as the President said, "the greatest asset of a race is its children." Here is one major public issue upon which the minds of all the people are united, and their hearts warm.

This call from the White House should resound in the deepest consciousness of the Church, as a summons to special activity in her own field of work for childhood and youth, which is the Sunday School. Naturally, the new Child Welfare Commission cannot deal with the religious training of young people, and so will leave this most important phase of the problem outside of its scope. But parallel activity by the Churches, stimulated by public interest in the national movement, is opportune and proper. All the considerations which weigh with the President's commission apply, with added force, to the Christian agencies of child nurture. Here we have a clear challenge to revivify and enlarge the Sunday School. Only about half of the children who are the natural field of the Protestant Sunday Schools are at present enrolled. First and plainest of all the activities indicated for the Churches by this new national enterprise is to get the boys and girls into the Sunday School. Other steps will logically follow—we may trust the brains and devotion and resourcefulness of the Sunday School teachers and officers themselves to see to these—but, first and fundamentally, get the boys and girls into the Sunday School.

As a general statement, the situation calls for a doubling of every school's present enrollment. Also the formation of many new rural schools will be necessary. And an enlarged personnel of workers is required. All of those ends are attainable if once the Churches give themselves to the appealing and congenial task of getting every last boy and girl into the Sunday School.

Here is a slogan for all of the denominations, and for all of the individual congregations—"A doubled Sunday School membership within five years!" Each communion may make its own plans, and every Sunday School association or council may swing into support by its own methods; but all should concentrate upon the one simple, central aim of securing the attend-

"WE HAVE NOT LOST HIM"

Dedicated to Dr. I. M. Schaeffer

(The following beautiful "Commemoratory Prayer" was dedicated to the memory of the Rev. Isaac M. Schaeffer, D.D., late pastor of Zion's Reformed Church, Ashland, Penna., 1892-1929, by the author, Mrs. Homer G. Gibbs, of Winter Haven, Fla., who was confirmed by Dr. Schaeffer in Zion's Church some years ago.)

"We seem to give him back to Thee, dear God, Who gavest him to us. Yet as Thou didst not lose him in the giving, so we have not lost him by his return. Not as the world giveth, givest Thou, O Lover of Souls! What Thou givest, Thou takest not away. For what is Thine is ours always, if we are Thine. And life is eternal, and love is immortal; and death is only a horizon; and a horizon is nothing save the limit of our sight. Lift us up, strong Son of God, that we may see more clearly; draw us more closely to Thyself that we may know ourselves nearer to our beloved who are with Thee. And while Thou dost prepare a place for us, prepare us for that happy place, that where they are and Thou art, we too may be. Through Jesus Christ our Lord. Amen."

ance at Sunday School of all the youth of the land. Preliminary censuses of child population and Church relationship will stimulate interest.

For the time being, let the advanced theories of "religious education"—which have of late years supplanted enthusiasm and activity for the simple promotion of Sunday School organization and growth—be set aside. The more important and immediate objective is to get the boys and girls into the Sunday School itself, where even the simplest form of Bible teaching is bound to affect their character. Parents will be found in a mood to co-operate; for the moral and social unsettlement of the post-war period has brought concern to the mind of everybody. Even the most worldly parents want their children to be good. All conditions make this a most opportune time for doubling the Sunday School enrollment.

Incidentally, a nation-wide movement for the Sunday School, under the prestige and impulse of the national activities of

the Child Welfare Commission, will call forth a new crop of lay leaders. In the past 15 years the great leaders of Sunday School work, like Jacobs, Bailey, Hartshorn, Warren, Lawrence, Wanamaker and Heinz, have passed away, leaving no successors. Here is a field for the fullest expression of strong men's powers and consecration. In the denominations and states, and in the national field, there is crying need for the clear-headed leadership of laymen who seek to serve Christ and their own day in most effective form. Already there are a legion of such in the posts of Sunday School teachers and superintendents; this present emergency should enlarge their sphere.

An enthusiasm for the Sunday School is easily created. Every Rotary Club and Woman's Club and fraternal organization in the land will lend a sympathetic ear to a plea for co-operation in getting the boys and girls into Sunday School. The Hoover Commission will surely go to the limit of propriety in lending aid. Adult Bible Classes, already an immeasurable force in the nation's life, will naturally multiply in number and membership under the impetus of a nation-wide Sunday School "drive." Fathers and mothers will find it easier to take the children where they go themselves. It is to be hoped that the Catholic Churches and the Jewish synagogues will undertake similar efforts to increase their religious activities for their own young people, in consonance with the National Child Welfare Movement.

No mention is here made of the large consequences which will inevitably flow from a doubled Sunday School enrollment—such as the increase in Church membership; the diversion of boys and girls from the associations and influences which breed criminals; and the putting of a high moral purpose and of Bible standards into life. The one thought to be held central is that this is the hour to get boys and girls into the Sunday School. All incidental questions of curricula and methods should be held in abeyance; and it will not be easy to repress the day's rampageous theorists and the highbrows. Our present objective is to get all the boys and girls of the land into the ranks of the Sunday School, where the mass psychology will favor righteousness, and where the Bible itself will be studied and the influence of godly men and women felt.

Will the reader make it his personal business to bring this proposal to the attention of his own Church and denomination? Let the Church at least keep in step with the State in caring for the boys and girls.

A Letter From London

By ALBERT DAWSON

(A Rewarding Interpretation of Men and Events Across the Sea)

Dr. Orchard and His Church

In consequence of ill health and the impossibility of obtaining a satisfactory substitute, Dr. W. E. Orchard has had to close the King's Weigh House Church, London, for three months except for Holy Communion on Sunday mornings and daily prayer on weekdays. Describing a recent Sunday evening service in the King's Weigh House Church, Rev. F. C. Spurr wrote (in "The Christian World") that he had heard in his lifetime hundreds of evangelistic sermons but never one like that he heard on that occasion:

"It was logical, comprehensive, terrifi-

cally searching, psychological, at times satirical, but always burning hot. At the close of the address came a passionate appeal to stand before the Lord. And then—then came a transformation. The preacher left the pulpit. The congregation sang 'Lead, Kindly Light.' There entered two surpliced men, each bearing a lighted taper. A curtain was drawn back, and in three minutes all traces of a Congregational Church had vanished, and we were gazing at a 'Catholic' altar, ablaze with forty candles. A procession of choristers entered the choir from the sacristy, the rear being brought up by Dr. Orchard

vested in a splendid garment for the service of 'benediction.' A consecrated 'host' was taken from the tabernacle, incense was burned before it, the famous hymns, 'O Salutaris hostia,' and the 'Tantum ergo' (both in English) were sung, then amid clouds of incense the host was waved before the people in the form of a cross—and all was over. It was the Roman rite of 'benediction,' which is justified as a legitimate development of belief in the real presence of Christ in the sacrament. The great majority of the congregation remained to this service, and most present bowed low when the bell rang

at the moment of actual 'benediction'." Mr. Spurr adds: "It is not for me to try and harmonize the two Orchards. I simply cannot do it. Orchard, the Congregationalist, preached a sermon that would have won the approval of Spurgeon, or Parker, or Guinness Rogers. Orchard, the Catholic, performed a rite that would have made these gentlemen swear. I state only my own opinion when I say that when he preaches as he did on Sunday night, Dr. Orchard is one of the most perfect evangelists I have ever known. A Congregational minister who heard the sermon whispered to me: 'If that man could be released from his present charge, severed from his Catholic trappings, and sent into the country as an evangelist pure and simple to do nothing but to preach the gospel, he might inaugurate a new era for England.' And I am inclined to agree."

British Methodist President's Review

The new president of the British Wesleyan Conference, at the annual assembly at Plymouth, passed in review a number

of questions of interest to the Churches generally. He thanked God for the world-movement towards Christian reunion. He had watched the working of that new United Church of Canada for which men had expunged from their vocabularies the old and time-honored names of Methodist, Presbyterian and Congregationalist. He had contemplated surrenders greater than any surrender which their own scheme of union had involved, and he had observed the enthusiasm, the economy of effort, the newborn eagerness and energy, and the large influence of public opinion, which had sprung from the union. No one who saw what he had seen in Canada, could help rejoicing over the new opportunities given, not to one enlarged denomination, but to the Word of God. To such opportunities British Methodism now looked forward. With regard to wider union, where much is confused and obscure, the president is convinced that if the Church is to be one it must be evangelical, not sacerdotal. Dr. Lofthouse dealt with sat-

isfaction on the new spirit that is showing itself in industry. The old idea of a relentless warfare between capital and labor was being discredited. It was for the Church to repair the desolations of former generations, so that industry might become a sacramental fellowship, and the loom and forge be the tools of the Holy Spirit. In regard to the new-born hopes of world-wide peace, the president rejoiced at recent utterances of British and American statesmen. As in industry, there must be in international politics a great drive of Christian opinion, resolve, and faith. The Bishop of Exeter (brother of the Marquis of Salisbury) and the president of the conference, took part in a joint service. Preaching on the desirability of Church reunion, the bishops said it should not be hastened: "Nothing gives indigestion so certainly as unripe fruit, and it is often wiser to leave the most luscious apple on the tree for a little longer, when it will gain in sweetness and become far more digestible to the ordinary stomach."

NEWS IN BRIEF

NOTICE

The Theological Seminary of the Reformed Church in the United States, at Lancaster, Pa., will begin its 105th year on Thursday, Sept. 12, 1929, at 3 P. M. Registration of students will take place immediately after the opening services.

—Irwin Hoch DeLong, Dean.

CHANGE OF ADDRESS

Rev. J. K. Karl Stadelmann from West Hazleton, Pa., to 228 Van Buren St., Newark, N. J. After September 1, 1929.

Rev. Webster Stover from R. F. D. 1, to Quaker Ridge, Port Chester, N. Y.

Rev. Ralph S. Weiler, 119 N. Second St., Jeannette, Pa.

What new and original plans for the new Church season do you have? Won't you pass them on for the benefit of others?

On Sept. 1, Dr. Leinbach of the "Messenger" will fill the pulpit of the Middle Collegiate Church of New York City.

Clarence Stauffer, a student at Moody Boys' School, at Mt. Hermon, Mass., will preach for Rev. L. M. Knoll at Pikeland on Sunday, September 1.

Rev. Dr. and Mrs. S. M. Roeder and daughter, Miss Mary S. Roeder, of Glen Rock, Pa., enjoyed an auto trip to Cleveland, O., where they were the guests of Prof. and Mrs. E. A. Nace, son-in-law and daughter of Dr. and Mrs. Roeder.

In July and August Dr. Philip Vollmer, Palmyra, N. J., gave several courses of lectures on "The Problems of the American Home," "Lay Leadership," and "Church Union", in the Leadership Training Schools at Dunkirk, N. Y., and Elmhurst, Ills.

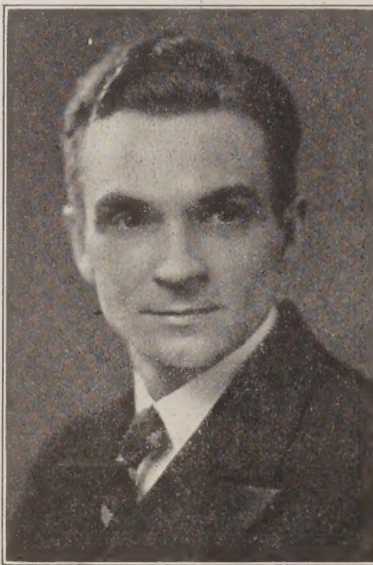
There has just arrived from Japan Prof. G. Koriyama of North Japan College, for a year of study and observation in America. Prof. Koriyama has for over 25 years been one of the ablest and most respected professors in North Japan College. He is a fine Christian gentleman, and his visit to America under the auspices of our Foreign Mission Board will not only be a benefit to him and his work, but also a blessing to the Home Church.

During the pastorate of Rev. Elmer G. Homrighausen in First Church, Freeport, Ill., the membership increased about 50%. The congregation received \$800 support from the Home Mission Board when the pastorate first began. During the 5 years this has been assumed and the pastor's salary raised \$500. The Apportionment has been paid in full every year. The Church is now being re-decorated and a new pipe organ installed (the first pipe

Over 5,000 were present at the divine services in connection with the 1st Annual Joint Meeting and Outing of the Reformed and Evangelical Synod of North America Churches, held Aug. 18 in the Fox River Valley, Pierce Park, Appleton, Wis. The sermon was preached by President J. M. G. Darms of the Mission House. Of the 14 congregations participating, 6 are Reformed. It was a happy occasion.

In the Friedensburg, Pa., Charge, Rev. Emas B. Messner, pastor, Home-coming Sunday will be observed at Summer Hill on Sept. 1. All day services. In the morning Dr. Geo. Gerber, Tamaqua, will preach. In the afternoon Dr. E. S. Noll, of St. John's, Schuylkill Haven, will deliver the Home-coming sermon. Addresses will also be delivered by Revs. C. A. Steigerwalt and E. B. Messner. Special music by the choir. The Ladies' Aid will furnish lunch and coffee. All members who at one time lived in this section are desired to be present and make this a real Home-coming Day.

St. Paul's Church, Quarryville, Pa., the Rev. Addison H. Groff, pastor, laid the cornerstone of the new Church and Sunday School building, Sunday afternoon, Aug. 18, with a large gathering present. The service was conducted by the pastor, and Dr. H. M. J. Klein of Lancaster preached the sermon. The Rev. L. R. Palmer of the M. E. Church and the Rev. H. E. Shephardson of Zion Reformed Church, New Providence, took part in the service. A musical program was ably presented by the Memorial Presbyterian Church choir of Lancaster. In the stone, a fine block of Barre granite, were placed a Bible, Catechism, copies of Reformed Church publications, coins, and names of all members of Church, Sunday School and auxiliary organizations. The new building is of rough texture red brick, with steel frame, and will be equipped for Sunday School work and social activities, the Church proper being enough larger than the old to permit a more impressive chancel as well as providing room for pipe organ, pastor's study, and choir stalls. At the cornerstone laying two members were present who had witnessed the laying of the original corner stone in 1851, at which time Dr. Henry Harbaugh was present and preached the sermon.



Rev. Elmer G. Homrighausen

organ). The Church has a high reputation in the community, co-operating with all other Churches. Rev. Mr. Homrighausen took considerable graduate work while there. Revs. A. J. Michael and W. S. Kerschner were former pastors of First Church. The founder was Rev. C. M. Rohrbach. In this Church the union of Southwest and Interior Synods took place. Rev. Mr. Homrighausen has assumed his work in Carrollton Ave. Church, Indianapolis, Ind., as successor to Rev. G. H. Gebhardt, and we bespeak for him great success.

The "Messenger" received this week \$11 toward the support of Miss Agnes Wolfe, teacher in Bowling Green Academy. Each contributor will receive a personal note of appreciation. Send on your gifts, large or small, for this good cause.

Mrs. Hattie M. Wolfe, of Bowling Green Academy, Kentucky, has been compelled to go to Plainfield, N. J., for hospital treatment. Her many friends will hope and pray for her speedy recovery, so she can return to her important work.

Miss Helen L. C. Humphreys, the efficient Secretary of the Editor of the "Messenger", is having a happy vacation at the seashore, and reports "letting the rest of the world go by" as she sails on the briny deep.

We are delighted to have so many of our friends responding to our request for old hymn books and hymnals. Our list is completed, and to all who contributed copies of hymn books or hymnals, we say: "Thank you."



Dr. Henry S. Gehman

Having accepted a call from Princeton University to teach Semitic Languages and Oriental History, Rev. Dr. Henry S. Gehman, with his wife and two children, have moved from 5720 N. 6th St., Olney, Phila., to Princeton, N. J. Dr. Gehman, who is master of 22 languages, has won international recognition for important Bible translations and tracings from ancient Eastern tongues. Perhaps his chief contribution was his tracing of the exact origin of the Book of Daniel as it now exists in the Arabic, Armenian and two Coptic dialects from the most ancient available group of Greek manuscripts. At present he is working on the Ethiopic and Armenian Book of Kings. He has also written authoritative theses, which have given him a high rating in the international "Who's Who." Ordained to the ministry of our Church in 1917, Dr. Gehman founded Tabor Church, of which Rev. E. H. Romig is now the successful pastor. Dr. Gehman is an alumnus of Franklin and Marshall College, where he won his A. B. and A. M. degrees. At U. of P. he won the Ph. D. degree, and at the Divinity School of the Protestant Episcopal Church, Phila., after much research work, won the degree of Bachelor and later, of Doctor of Sacred Theology. For 14 years he

taught in the language department of the Southern High School, Phila. At Princeton he will teach Hebrew, Arabic Syriac, Ethiopic, Aramaic, Egyptian and Coptic.

On Sept. 4 at 10 a. m. there will be a special meeting of Phila. Classis in the Schaff Bldg. to hear and act upon a joint request of Heidelberg and Bethany Tabernacle congregations to be merged into one congregation under the name of Heidelberg Reformed Church, the same to go in to effect on Sept. 15, and to confirm a call from the new congregation to the Rev. Arthur Y. Holter and provide for his installation.

The Men's Bible Class of Trinity Reformed Church, Timberville, Va., Dr. Welty B. Fahrney, teacher, journeyed to Monticello May 12, 1929, for the purpose of visiting one of the shrines famous in American history. After being shown the home, the life and contributions of Thomas Jefferson to religion and country were reviewed. The picture of the class was taken on the west wing of the home at Monticello. (See cover page of this issue.) Dr. Fahrney has been teacher of the class for 18 years. Interest and enthusiasm are kept up by good attendance, inspiring lessons, and study trips sponsored by the teacher. Two offerings are taken each Sunday morning, one for the support of the school and the other for benevolent purposes. The charge has been served by a supply pastor since 1925. Rev. Clarence M. Arey began supply work in Oct., 1927, and ended June 1, 1929.

CHURCH FURNISHINGS

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LET US KNOW YOUR NEEDS. We have some "inactive" styles on which we will be able to make you a very special price.

HERE IS A CHANCE TO SAVE MONEY and to equip your Church with the best bound Hymnals at very little cost.

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Mrs. Mollie Schaeffer, the mother of Dr. Charles E. Schaeffer, the president of the General Synod and the general secretary of the Board of Home Missions, and of Rev. Daniel E. Schaeffer, pastor of the Emaus, Pa., Charge, died at her home in Fleetwood, Pa., on Sunday morning, Aug. 18, at the age of 87 years, 3 months and 18 days. The burial service was held from her residence, Thursday, Aug. 22, and was in charge of her pastor, Rev. Jacob B. Landis. Mother Schaeffer was a life-long member of St. Paul's Reformed Church, Fleetwood, Pa., and a reader of the "Reformed Church Messenger" for more than 40 years.

A wedding of unusual interest and beauty took place Aug. 8 in Woodbridge, N. J., when Miss Harriet Amelia Breckenridge, daughter of Mr. and Mrs. John Eliot Breckenridge, became the bride of William Samuel Roeder, son of Rev. Dr. and Mrs. S. M. Roeder, of Glen Rock, Pa. The ring ceremony was used by the father of the groom. Miss Marion Breckenridge, sister of the bride, and maid of honor, Misses Mary S. Roeder, sister of the groom, and Margaret Fairbanks were bridesmaids; Stewart Warner of New York was best man, Wm. and Jno. E. Edgar were ushers. The bride, a graduate of Wellesley, took a library course at Columbia University and has served for two years as High School Librarian. Mr. Roeder is an alumnus of Franklin and Marshall and won the Master's degree at Columbia. After teaching at Woodbridge High School for two years, he became teacher of History in Paterson, N. J., High School and is also on the faculty of Paterson Preparatory School. Both bride and groom are members of Phi Beta Kappa. After Sept. 1, they will be at home at 4 Allen Place, Radburn, N. J.

Since the death of the Reverend T. C. Strock, the beloved pastor of Calvary Church, Bethlehem, Pa., Willard A. Kratz, a senior at Central Theological Seminary, Dayton, Ohio, has been acting as Supply Pastor. The congregation heard two candidates during the summer and on Aug. 11th a congregational meeting was held for the election of a pastor. Mr. William Van Reed Seltzer of Lancaster was elected and tendered a call. Mr. Seltzer accepted the call and will assume full charge on Sept. 15th. Mr. Seltzer comes to a very fertile field, in which there is an intense interest in Church activity and very much room for development. Calvary Church is located in a new and growing section of North Bethlehem. The Church building is a new brick edifice, having been erected in 1926. It is located at the corner of Wood and Frankfort Sts., just 3 squares from Liberty High School. The summer has given Supply Pastor Kratz some very practical experience. In addition to preaching twice each Sunday, he conducted the first funeral of his ministry on Aug. 2, and on Aug. 18, through the Spiritual Council, welcomed into full membership Mr. and Mrs. George Hader. Mr. and Mrs. Hader are young people, who were formerly members of Holy Infaney Catholic Church. They come to us by renewal of profession. The attendance at both morning and evening worship has been very encouraging.

The many friends of the Irvines who since 1893 filled so large a place in Mercersburg and Mercersburg Academy will be interested to know that the last member of that family has left that historic community with the departure of Mrs. Camille Irvine Slade. In 1927 the younger daughter of Dr. and Mrs. William Mann Irvine was wedded to Mr. Clarke Winship Slade, a former member of the faculty at the Academy. At the urgent request of Dr. Irvine, Mr. Slade consented to return to teach in the Academy. The death of the great Head Master saddened their return to the School, but during the

past year Mr. Slade taught successfully in the English Dept. and had charge of the "Mercersburg News" and the "Karux." Mr. and Mrs. Slade now leave Mercersburg for New Smyrna, Florida, where Mr. Slade becomes Head Master of the Indian River School, a notable school for boys between 11 and 16, where thorough foundation work and special personal care of each boy are particularly stressed. The Indian River School prepares boys for the big schools like Mercersburg, Exeter and Lawrenceville, and the climate makes possible an outdoor life. Each boy has his own horse to ride, which is included in the \$1350 tuition fee. The school is located 20 miles south of the winter home of John D. Rockefeller and the buildings are of bungalow construction. Modified cavalry drills form an important part of the course. All the boys are required to take a course in the Bible, given by the Head Master. The good wishes of the "Messenger" accompany Mr. and Mrs. Slade to their new home and important work in the Sunny South.

THE STATISTICAL SUMMARY OF THE REFORMED CHURCH IN THE U. S. FOR THE GENERAL SYNOD

J. Rauch Stein, D. D., Stated Clerk

This tabulation has just been completed and will appear, in detail, in the Almanac

and Year Book of the Reformed Church for 1930 and in the Minutes of the General Synod which will shortly be ready for distribution.

These Statistical reports, tabulated Synod by Synod, show a continued advance toward complete accuracy during the past six years in which it has been possible for the Stated Clerk to give more time and pains to securing dependable data.

The records of the Northwest, Pittsburgh, Potomac, German of the East and Mid-West Synods are all mathematically 100% Synods in their tabulation of PRES-ENT COMMUNICANT MEMBERSHIP and TOTAL OF ALL BENEVOLENCES. The Eastern and the Ohio Synods fell short by only one Classis each. The Stated Clerks of these two Classes lacked the authority from their respective Classes to correct the manifest errors in addition and subtraction. The report for the year 1928 had to be used in the case of Wichita Classis for making this summary of 1929; but the report for 1929 has since been received and will appear in its proper place in the Statistical Tables of the Minutes of the General Synod. Last year 52 of the 60 Classes sent in reports 100% accurate; this year there are 58. Doubtless next year we shall reach a 100% record for the entire Church. Every Classis should authorize its Stated Clerk to correct the manifest errors of addition and



The successful Daily Vacation Bible School of St. Thomas Church, Reading, Pa., the Rev. Lee M. Erdman, D. D., pastor.

TO Ministers who are wondering what they should say in their sermons on Labor Sunday (September 1) and to all who have a keen interest in the meaning of religion for modern industry, this is an exceptionally timely and revealing book.

LABOR SPEAKS FOR ITSELF

Edited by Jerome Davis of Yale

University. 225 pages. \$2.00

Labor leaders of all varieties, both of conservatism and radicalism, speak from these pages.

The scope of the volume is not limited to the United States, but takes in the labor movement in other countries also.

The book as a whole is a call to the Church to interest itself more intelligently to the cause of the laboring man.

Board of Christian Education of the Reformed Church
1505 Race Street

Philadelphia, Pa.

subtraction in the annual congregational reports before publishing them.

The final summary for 1929 is not what what we had hoped it might be. Its record of decrease in membership and contributions is depressing and will be humiliating to every earnest and confident toiler in pulpit and the pew; at the superintendent's desk and in the Sunday School class room; and especially to the Boards of our Church and their secretaries.

Place these Statistics against the bright background of Dr. John W. Nevin's statement in 1873, quoted in the editorial on "Then and Now" in last week's "Messenger"—"Statistical tables show that the rates of our numerical increase has been greater these last ten years than that of any other denomination," and what is the interpretation of this latest, dark handwriting upon the wall? Here are the sober facts.

The total communicant membership has fallen to 355,053, a decrease of 1,040. We have erased 12,134 names; this is 700 more than were erased in 1928. The total Sunday School enrollment is 346,399, a decrease of 912 since last year. The total amounts reported for Benevolences are \$1,578,691, a decrease of \$8,398. The total giving for Congregational Purposes \$5,458,096, a decrease of \$116,451. The only Synods reporting increases in their present communicant membership were the Eastern, 117; the Northwest, 736, and the Mid-West, 376. The other four Synods report decreases ranging from 230 in the Potomac to 946 in the German Synod of the East.

These Statistics deserve further detailed study. In the language of St. Paul, "We are perplexed, but not in despair,—cast down, but not destroyed." There is still some light shining, and some strings left to our lyre. We may yet be saved by hope. There are amongst us more than 7,000 "dissatisfied optimists."

Here is the completed summary. What can you see of joy and hope in it?

Ministers 1,337—increase 1. Licentiates 25—decrease 14. Charges 1,076—decrease 7. Congregations 1,731—decrease 13. Membership Last Report 355,131—increase 2,368. Confirmed 13,022—decrease 685. Certificate 5,515—increase 9. Renewal of Profession 5,509—decrease 599. Dismissed 5,807—increase 233. Deaths 6,203—increase 443. Erasure of Names 12,134—decrease 1,040. Communed during the Year 288,427—decrease 3,341. Unconfirmed Members 136,220—decrease 242. Infant Baptisms 12,204—decrease 703. Deaths—Unconfirmed Members 1,479—decrease 130. Students for Ministry 265—decrease 47. Total Sunday School Enrollment 288,427—decrease 914. Home Missions \$352,631—decrease \$9,237. Foreign Missions \$379,203—decrease \$8,051. Education \$209,965—decrease \$11,872. Ministerial Relief \$128,167—decrease \$3,928. Orphans' Homes \$131,802—decrease \$17,937. Forward Movement Budget \$3,504—decrease \$4,060. Other Denominational Benevolences \$250,243—decrease \$9,228. Benevolences Outside of Denomination \$121,045—decrease \$3,049. Total of all Benevolences \$1,578,691—decrease \$8,303. Congregational Purposes \$5,458,096—decrease \$116,451. Churches \$43,960,007—decrease \$1,104,106. Parsonages \$6,000,268—decrease \$34,912. Indebtedness on Property \$6,379,768—decrease \$896,150.

Reporter—"To what do you owe your ninety years?"

Oldest Inhabitant—"Long life long life."—Royal Arcanum Bulletin.

MEN WITH GREAT TRUSTS

The men who hold the greatest trusts today and therefore who have the weightiest responsibilities are Church officers, especially ministers, elders and deacons. One

of the saddest things is that so many do not appreciate this. They are disposed to look upon the Church, especially if it is in the country and small, as of little importance and exceedingly uninteresting. Those who take such a view ought to revise it and revive their interest, or vacate and let some one else be appointed in their places. But the proper thing to do is to magnify their offices. This will not come from the assertion of the mere authority of position, but from actually performing the duties of the office in the spirit of Jesus Christ.

Many illustrations of the greatness of the Church, small and large, city and country, come to mind. We can recall scores of leading ministers and laymen who were trained in them. Besides, these little

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of the Presbyterian and Reformed Churches Gives training to young women in one, two or three year courses for work as Deaconesses, Religious Education Directors, Pastors' Assistants, Missionaries. Demand constant. High School education required. Diplomas and certificates awarded. For Catalog address Box E, 1122 Spruce Street, Philadelphia, Pa.

sections of the kingdom of heaven perpetually visualize the reality of the spiritual and eternal, call men to love one another, and work together for the good of mankind and so they sweeten, beautify and stabilize life. It is very plain that he who holds office as deacon, elder, or preacher in even a small Church has an opportunity angels might covet.

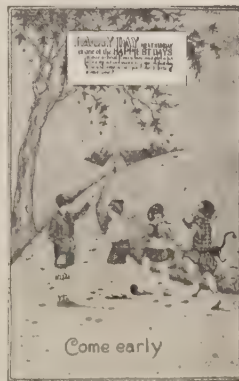
—The Christian Evangelist.

RALLY DAY GREETING SOUVENIRS THAT STIMULATE AND RENEW INTEREST

RALLY DAY TAG, NO. 207

This is a metal tag which is entirely different. The design and lettering are embossed in yellow on blue, making a very dainty and attractive souvenir to be given out to everyone attending Rally Day.

A "lip" at the top of the tag is bent over and permits the tag to be securely fastened to the clothing. Price per 100, \$2.00.



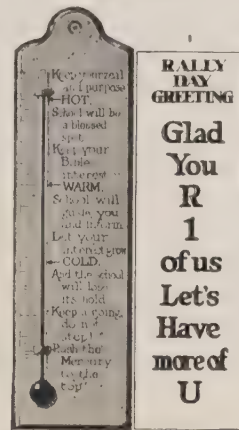
No. 93

RALLY DAY OFFERING ENVELOPES

No. G

Lithographed in many colors and made of strong stock the envelopes at once become a useful feature of religious work. Price, 40c per 100; \$3.50 per 1000.

Rally Day Thermometer Greeting Cut-out



One of the most unique Sunday School greeting card souvenirs yet issued. Sure to help the spirit of the Sunday School. "Hot," "Cold," "Warm" are all registered, indicating the varied temperatures of membership interest. But they are urged to "Keep a-going, do not stop. Push the mercury to the top."

Printed in yellow, red and blue. Size, 2x6 1/2 inches.

Price, \$1.25 per hundred; \$12.50 per thousand.

No. 93. "HAPPY FOUR" RALLY DAY INVITATION FOR THE CHILDREN'S DIVISION

A Helen Fuller Design

A group of vivacious children in bright coloring, reinforces the invitation to be present on Rally Day, a "Happy Day in the Sunday School for the Boys and Girls."

A good message and an attractive design. Price, \$1.25 per 100.



No. G

RALLY DAY TAG NO. 208

Made of thin metal with design embossed in yellow on red. This will get and hold attention of all who see it.

To be given out the Sunday before Rally Day and worn during the week as an invitation to Rally Day Sunday.

Fastened to the clothing by means of a "lip" at the top, which bends over and makes a clamp. Price per 100, \$2.00.



CARDBOARD CUT-OUT

Gayly Colored With Cords

No. 1033

No. 1033. Rally Day Souvenir. The world for Christ. \$1.00 per 100.

RALLY DAY OFFERING ENVELOPES

No. D

Size, 3 1/2 x 2 1/4 inches

Printed in purple and dull gold on white stock. The background shows crossed Christian and Conquest flags and the following wording: "Rally Day Offering. Seek ye first the Kingdom of God, and His Righteousness." Space for name. Price, 25c per 100; \$2.25 per 1000.

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SCHAFF BUILDING, 1505 RACE STREET, PHILADELPHIA, PA.

IMMORTAL HOPE

The minister of one of our Churches situated about fifty miles from Chicago has an eight-year-old son. The wife of the family died last year, and the son had been in a Chicago hospital for about eleven months and has been operated on several times. He will be in the hospital for months to come and will probably have to go on crutches for a considerably longer time. This minister is serving a difficult and needy Church which does not pay a large salary; the hospital bills more than match the salary. He travels the fifty miles every afternoon to see his boy. I asked him "why?" "He has no one else to keep up his morale," was the answer.

I casually asked if there was no other way in which fellowship could be furnished for the boy. The minister is English and has no relatives near at hand. "There is no other way; if I stop, my boy stops," he replied. The minister and his boy are cheerful, hopeful and victorious. The boy probably faces other operations before he will be able to walk, but he is not dismayed. He believes in his father and his father rests back upon the Eternal. He doesn't know how all the bills will be paid, nor does he know the outcome of his boy's illness. He marches bravely forward with a smile upon his face and with the confidence of the lines of a great hymn in his heart:

"So long Thy power has blessed me, sure it still
Will lead me on."

—R. W. G., in "The Congregationalist."

CHATEAU-THIERRY

(A Service in Memory of Joan of Arc, Held in the Memorial Church of the Reformed Church in the U. S.)

The 500th anniversary of the cavalcade of Joan of Arc through several French provinces on her way to Rheims has been commemorated by extensive ceremonies in numerous towns. Like Orleans, Rheims and Compiègne, so Chateau-Thierry has celebrated the 500th anniversary of the national Heroine's entrance into its walls. The celebration took place on the 28th of July; the committee of organization having decided that the morning would be reserved for divine services and the afternoon for all the other festivities, two special services were held, the first at 9.30 at the Memorial Church, the second at 10.30 at the Roman Catholic Church.

The service at the Memorial Church was attended by all the local authorities and members of the Head Committee "Jeanne d'Arc" from Paris, and also by delegates of various organizations. The Church was crowded not only by the members of the congregation but also by many Catholics who had come mainly from curiosity. For many it was the first time they had ever entered a Protestant Church, and they were struck not only by its beauty in general but above all by the simplicity and dignity of the service. Pastor G. Vernier conducted the service and Pastor P. Gounelle, one of the most prominent pastors in Paris and also chaplain of H. R. H. the Queen of Holland, preached on Joan of Arc. Pastor Gounelle recalled the striking acts of her life all of which show that she always obeyed God directly. Joan of Arc affirmed this when, in front of her tribunal composed of the highest ecclesiastical authorities of her time, being asked to retract all her affirmations and to proclaim that God had spoken to her not directly but by the mediation of the Church, she answered this famous phrase: "Sire Dieu premier servi" (God must be served first). That affirmation being the negation of the essential principle of Roman Catholicism, Joan of Arc was burnt as heretic and one can say she was the precursor of the Reformation. Pastor Gounelle preached a most eloquent and edifying sermon.

We must also mention the musical part of the service. Mr. Mathieu, an artist of Paris, played the organ and a celebrated Paris singer, Mme. Ferrieux, sang two solos, the first composed by Haendel, the second by Cesar Franck. Her marvellous soprano voice accompanied by the organ made a beautiful effect and once more the audience was able to appreciate the wonderful acoustics of the Church.

But above all one has to say that our thanks are due to the Reformed Church in the U. S. which had the noble idea of building a Church at Chateau-Thierry in memory of her boys who fell on French soil for the ideals of liberty and of right. It was your gift that made such a service possible. The Protestants of Chateau-Thierry will ever be grateful to their American brothers for having allowed them by their generous gift to honor by a splendid commemorative service one of the greatest figures of France: Joan of Arc.

—Claude Vernier.

(See the Junior Sermon in this issue)

LABOR HAS NO HOLIDAY IN NON-CHRISTIAN LANDS

Labor sometimes criticizes Church and Religion, but never says a word against real Christianity. That created the sentiment that made possible the dignity of Labor. Christianity has given working people more holidays than any other belief. It made every seventh day a rest day.

Non-Christian lands have no holidays dedicated to those who work. The writer knows, because he has visited a number of them. There every day is a real hard-work day. The eight-hour plan does not exist, people work as long as they are able. There are no compensation laws. Sanitation for the workers is unknown. Collective bargaining is a myth. Women and children are not protected. Pensions for the aged and worn out do not exist.

Christian lands have all those things and they were brought about by Christianity. Call it by any other name, but the fact remains. The start was made when the Golden Rule was given to the world. It made slow progress, but every step gained was the foundation for another step in the right direction. This is not the pulpit defending Religion, but a wage earner in the pew glorifying Christianity.

Labor organizations were founded on the principle set forth in the Sermon on the Mount, which is the only rule of life. It abolishes slavery. The only place it exists is in non-Christian lands.

Christianity has done all that and more. Its benefits are so numerous and have been enjoyed so long that we often forget the source.

Comfortable homes owned by the occupants; free schools for everybody; well dressed families; pay that enables us to live as we should live; automobiles, musical instruments, books, money in bank, provision for rainy days, hospitals, community chests, assistance for the aged; welfare work for the babies—all made possible by Christianity and only found in Christian lands.

The Church is its agent. There is one near every home. Why not attend one of them on Sunday? Appreciation is a wonderful thing and a splendid thought for Labor Day. Thank you.

(Reading, Pa., Eagle.)

CHILDREN'S DIVISION GUIDE

The "Guide" is the medium of expression through which we hope to give counsel and guidance to the workers in the Children's Division. The September number is now ready. In this issue we call attention to the events of interest to the children. During September Rally Day and Promotion Day are interesting dates. Suggestions for decorating the room and Church for Rally Day and plans for securing perfect attendance are offered. For Promotion Day, a program simple, but dignified and inspirational, is suggested.

During October, the new Junior Departmental lessons are stressed. The pupil's lessons will come to us in the convenient loose-leaf style. The Junior, with a newly acquired ability to read will enjoy learning, during this first quarter, "How Our Bible Came to Us." The contents and history of the origin and growth of the Bible; stories and songs from the Bible; learning to use the Bible. Desired Junior Outcomes: A real interest in the Word of God; skill in using it; some knowledge of its content; a growing faith in and love for the Bible as the Word of God; a growing realization of its practical value in his personal experience.

During November, Thanksgiving Day with its opportunity to show gratitude through helping others.

During December, Christmas Day brings some suggestions for sharing our happy times. This issue carries the usual poems, songs and suggestions of new books as well as thoughts for the teacher's spiritual life.

A copy of the "Guide" is mailed to all the teachers of the Children's Division. If you do not receive your copy, write for it; we may not have your name on our mailing list. If you can use more than one copy, send your request to Mrs. Margaret L. String, 409 Schaff Building, 1505 Race Street, Philadelphia.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The vacation season at the Home is fast coming to its close. As usual many of the members of the family visited friends and relatives during July and August. One by one they have been coming back, and nearly all of them are home again. The same is true of the employees.

The vacation season brought a temporary halt also to the campaign for the Building and Endowment fund. At the end of June 141 congregations out of the 524 in the eleven Classes fostering the Home had reported the results of their canvasses, having secured in subscriptions and cash \$150,000.

Many congregations had not completed their canvasses; others have been conducting the canvass during the summer, and still others will be doing it in the fall.

The one outstanding and encouraging fact in the campaign is that wherever the congregations were organized and a face to face solicitation of the entire membership of the congregations was made, the results have been very gratifying.

With the great mass of the membership of the Church the cause has proven to be popular, and the people are willing to subscribe to it.

The work of the campaign will be resumed soon so that it may be completed throughout the Synod at an early date.

Many applicants for admission on our waiting list are waiting and worrying and they cannot be received by this Home until it will be enlarged.

The Home needs a cook. This is a desirable position for the right person.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

JOAN OF ARC

Text, Matthew 5:10, "Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven."

Not long ago the 500th anniversary of the triumphal entry of Joan of Arc was celebrated in the great cathedral in Rheims, France, where she was instrumental in having Charles VII crowned as king of France.

Joan of Arc or Jeanne d'Arc, as it is given in French, also called "the Maid of Orleans," is perhaps the best known and most popular of heroines. And her popularity is not waning but increasing. Within recent years a number of new books have appeared which tell the story of her life and achievement. And I should not be surprised to see more books written about her in the next two years because of the approaching five hundredth anniversary of her death, which will be celebrated in 1931.

But the year 1929 is of especial interest to the French people and the Christian world, because it marks the five hundredth anniversary of her great victory at Orleans and other places and of the fulfillment of her great mission in bringing the king of France to the throne.

We are told that in the grand old Cathedral of Orleans the altar of Joan of Arc is the largest and most impressive; that twelve great stained glass windows in the cathedral picture with vivid art the principal events of her life and the tragedy of her death; and that several statues, a portrait, and a Jeanne d'Arc museum are found in Orleans.

Most of the illustrious women of the Middle Ages who performed feats of gallantry and courage belonged to the noble class, lived in castles, and were the wives and daughters of feudal princes whose business was war. But Joan of Arc was a peasant girl, who rose from the humblest class, and could neither read nor write. She was born in the obscure village of Domremy, in France, in 1412. Her parents lived in a fair and fertile valley near the Meuse River, on the border of Lorraine in the beautiful region of the Vosges Mountains.

Joan was the third daughter of Jacques d'Arc and his wife Elizabeth Romee. Her family were of decent station and not of the abject poor. Her mother was a woman of strong sense and piety and taught Joan the catechism. She was employed by her mother in spinning and sewing, while her sisters and brothers were set to watch cattle.

Dr. John Lord in his "Beacon Lights of History" pays her this fine tribute: "Joan was naturally devout, and faultless in her morals; simple, natural, gentle, fond of attending the village Church; devoting herself, when not wanted at home, to nursing the sick,—the best girl in the village; strong, healthy, and beautiful; a spirit lowly but poetic, superstitious but humane, and fond of romantic adventures. But her piety was one of her most marked peculiarities, and somehow or other she knew more than we can explain of Scripture heroes and heroines."

During her girlhood France was afflicted with warfare, which had been carried on

FOR THOSE WHO FLY

By Alice B. Joynes

Tune:

"Eternal Father, Strong to Save"

Great Father, hear our earnest prayer

For those who travel through the air;

Direct them whereso'er they go,
And Thy blest presence let them know.

Hear, Oh! hear our earnest prayer
For all who travel through the air.

As swiftly through the air they fly,
Oh, guard them with Thy watchful eye!

However far their flight may be,
Still draw them ever nearer Thee.

Hear, Oh! hear our earnest prayer
For all who travel through the air.

When storms are nigh and clouds are dark,
Guide Thou the hand that steers their bark,

Far up above the land and sea,
By day and night their Pilot be.

Hear, Oh! hear our earnest prayer
For all who travel through the air.

To their brave efforts lend Thine aid
And whisper low, "Be not afraid";
O'er Mountain, Valley, Sea and Plain,
Oh! bring them safely home again.

Hear, Oh! hear our earnest prayer
For all who travel through the air.

at intervals between the English and French kings for nearly a century. The whole country was distracted, forlorn, and miserable.

Joan of Arc was deeply interested in the welfare of her country and had the conviction that she ought to do something to save it from the English. When she was only twelve or thirteen years old she began to see visions and to hear heavenly voices which told her to be good and to trust in God. In the little garden—close beside the village Church, while she was watching her flocks, she saw heavenly beings who surrounded her and spoke to her. Among them she recognized Saints Margaret and Catherine, about whom her mother had taught her. She sank to her knees, and these heavenly visitors touched her hair with loving caresses, kissed her, and listened to her innocent vows. And the Archangel Michael appeared like a grand chevalier and urged her to go to the relief of France and the help of the king.

Like many others who have been called to perform a difficult mission, even the prophets of the Old Testament, she remonstrated. She said, "Alas! I am only a poor ignorant girl, and I know not how to ride a war horse or lead soldiers in battle." But the command was repeated, "Go, go, daughter of God; fear nothing, for I shall be at your side to aid you."

These visions and voices continued to appear for five years, until she was seventeen. The English were gaining power in France and had possessed themselves of a great part of the country, including

Paris and Normandy, and it looked as though they would soon conquer the whole country and bring it under English rule.

It was at this crisis of her country's history, early in the spring of 1429, that Joan of Arc, dressed in male attire and with a small escort of armed men, arrived at the Chateau of Chinon, where the young and uncrowned king was idling away his time in pleasure.

When she related her experiences with her visions and voices many were skeptical, but others believed in her. For a long time her father was not in sympathy with her mission, and even threatened to drown her with his own hand if she ever went away soldiering. At her trial, which was held later, she declared that not a hundred fathers and a hundred mothers could have prevented her from obeying her voices.

At Chinon the king disguised himself and tried to deny his identity, while another impersonated him, but Joan recognized and hailed the king and knelt before him and told him her God-appointed mission. At first he was skeptical and did not wish to listen to her, but when she told him secrets known only to himself his doubts were removed and he accepted her mission.

Joan was appointed commander-in-chief and placed at the head of the army. She was arrayed in a suit of beautiful armor, with a banner of her own choice,—white, embroidered with lilies,—and a sword which had long been behind the altar of a Church. An army was hastily organized, and she led the soldiers to the relief of Orleans, which was then besieged by the English and was at the point of yielding to them.

Joan seemed to inspire her army with confidence, and her success was dazzling, for in seven days she freed the city of the enemy and became master of the situation. The taking of Orleans has been pronounced by an English writer one of the fifteen decisive battles of the world.

The deliverance of Orleans awoke the sleeping courage and revived the fainting patriotism of the French. It was really the turn of the tide in the history of France and gave rebirth to the national spirit of the country which has continued ever since. It sounded the death knell of English power in France, although Joan did not live to see the full fruitage of her effort. She won other victories which were just as wonderful as that over Orleans. She led her army unchallenged through a hostile country and safely brought Charles VII to Rheims where he was crowned as King of France, and he ruled for many years.

Joan felt that her mission was accomplished and was ready to return to her humble home at Domremy, but the king persuaded her to stay and kept her with much show of honor and kindness. He, however, gradually became jealous of her popularity, in which attitude he was encouraged by the envious spirit of his counsellors. Joan perceived the change of attitude, and said to a friend of Domremy, who had seen her glorious and almost worshipped at Rheims, that she "feared nothing except the treason."

She won more brilliant victories afterward, and would doubtless have succeeded against Paris if French traitors had not induced the king to interfere. In going to the relief of Compiegne she met with further treachery. The gates of the city were shut against her, she was dragged

from her horse and became a prisoner, and was finally delivered to the English. It is said that the price paid by the English for the prisoner was ten thousand pounds (\$50,000.).

She was taken to Rouen where she was kept in a strong castle until her trial, which took place in 1431. She made a heroic and inspired defense, which increased her glory and confirmed her claim to eternal remembrance. She was convicted and condemned as "a sorceress, apostate, blasphemer, schismatic, rebel, and relapsed offender", and was burned in the old market place in Rouen, May 30, 1431, at the age of 19 years. She was canonized and made a saint by the Roman Catholic Church in 1920.

MY CHILDHOOD HOME

(Lines written by our dear old friend, Rev. Franklin F. Bahner, D.D., in commemoration of his 80th birthday anniversary.)

This is the house where I was born,
Just eighty years ago,
It stands unchanged, untouched by time,
Around, within, below.

This is the window where the sun
Came shining in right soon,
To bathe my infant form e'en then
With light and warmth of noon.

And ever since its glad'ning beams
Have cheered my darkest hours,
And made my life seem all too short,
A bed of blooming flowers.

Nor will my path be ever drear,
Or somber-hued my way,
Until I reach the happy land
Where dawns a perfect day.

HEEMWEH

(Homesickness)

Ich hab gedraamt die anner Nacht
Ich werd dabem in alte Haus,
Wu oft der Hund hot uns bewacht,
Am Turnpike Weg, weit owwe draus.

War widdern Kind, ganz jung und klee,
Swar alles wie in yener Zeit,
Nix uf der Welt war mir so schee
Wie sell alt Haus, ihr biewwe Leit.

Do is der Keller, gros und kuchl,
Und owwe druf en lange Kuech,
Do is die Schtub mit ihrer Kuetuehl,
Sell war en heilger Platz fuer mieh.

Do is die Kammer mit ihm Bett,
Und unnerm Bett das Schieverlie,
Ich wees grad wie es war, und wet
Dort lege sich die Kinner hie.

Was seh ich dort nekscht an der Wand?
Sell is die Wieg, macht gar kee Yacht,
Die rokkelt oft en Mutter Hand,
Das Bobbie schloft drin, gebt gut acht.

Die Heemweh hot mieh in ihm Grip,
Im Herz hab ich nau gar kee Ruh,
Heit geh ich uf en schoener Trip,
Und fuehl als wie en kleener Buh.

Do schteh ich nau und guk rumher,
Ach! was is letz und fehlt mir do?
Um rechts und links is alles leer,
En Haus is net en Heemat so.

Guk! heilger Blick! wer seht vor mir?
Ich kann eich sage wer sie sind:
Mei Eltre und mei Schwestre vier,
Und ich en kleenes, frohes Kind.

Die Heemweh zieht mieh owwe naus,
Die Heemat do verennert sich,
Im Himmel is das schoenschte Haus,
Dort biewwe wir auf ewiglich.

We understand from the advertisements that the college lads are at least passing their cigarette tests with great success this year.—Arkansas Gazette.

The Life of the Honey Bee

By Dr. H. A. Surface, Professor of Biology in Susquehanna University

3. The Workers

Workers are the bees that sustain the colony by rendering to it all the various kinds of services needed excepting that of reproduction. They are imperfect females, coming from eggs that were fertilized and would have developed into queens or functional females had they not been fed upon pollen mixed with honey, which the nurse bees used when preparing their food. In every colony or hive of bees there are from 20,000 to 75,000 workers. During the first few days of their lives as adult or winged bees, their eyes are covered with long gray hairs standing between the lenses. During this period they cannot see well to fly as "field bees," so they act as nurses, taking care of the queen and the young or larval bees in the hive. After the hairs on their eyes have been shed they become field bees, going to the fields to gather and bring in nectar, pollen and water. They make honey from the nectar by reducing its proportion of water from 75 per cent to 25 per cent. They do not place a preserving substance in it, as is often said. Honey is legally defined as "the nectar of flowers gathered, modified and stored by the bees."

The egg of the worker, like that of the drone and queen, hatches in three days from the time it is laid, and requires 21 days to bring it to maturity. The life of a flying bee depends to a great extent upon the duration of its wings. If the bees must fly through grass or other obstructions to get to and from the hive, their wings will wear out much sooner and they may not have an active life of more than six weeks. When the bees are worn out they are no longer of service to the hive or colony and are then carried out (alive) and thrown away by their fellow workers. They will return to the hive but will again be carried away, and may return again. This is continued until they are exhausted and fall upon the ground and perish. Sometimes when something clings to their legs and destroys their ability to be active, they are carried from the hive and thrown away, as when the polina or pollen masses of the swamp milk weed cling to their legs and cannot be removed. When their wings are broken or worn they are also carried out.

Any worker larva, or young bee, can be made into a queen by feeding her during her entire life with digested honey known as "royal jelly" or "bee milk." If, however, she is to become a worker the nurses, after the first three days, feed her with pollen added to the honey. During the time the larvae are growing they need a great deal of water and this is carried into the hive for them by the worker attendants. The comb is made by the workers by transforming honey into wax, which comes in the form of small clear wax plates from the inside of the worker's body. As it requires at least 15 pounds of honey to make one pound of bee's wax, it can be seen that it is profitable to save all old combs possible and render them into bee's wax by melting and straining it.

There is no such thing as artificial honey or artificial honey combs. The bee keeper does use what is called "foundations." These are sheets of pure bee's wax with the impressions of worker comb cells started in correct size and shape for the cells on the foundation as the midrib of the comb. This has the advantage of

making even combs, entirely composed of worker cells, and also saving the time of the bees during a busy season, as well as the many pounds of honey that would otherwise have to be worked into combs. It is true that aluminum combs were invented and tried a few years ago, but they did not prove successful as combs for receiving and storing honey in the hive.

As nectar consists of 75 per cent water and 25 per cent sugar, and honey is only 25 per cent water and 75 per cent sugar, it is necessary to bring about this change by evaporating much of the water from the nectar that is placed in the cells. This the bees do by arranging themselves in the hive in such a manner that with their wings they drive a current of air through the hive over the unsealed and unfinished honey, and as the air comes out of the hive it is heavily laden with the water that is thus eliminated.

The lower hive, in which the brood is reared, is called the "brood chamber," and the area that is actually occupied by the brood, or young bees, is called the "brood nest." During the wintertime this occupies but a small space and is crowded full of bees. The colder the weather becomes the more compact are the bees in the brood nest, and as it becomes warmer in the springtime, or latter part of winter, they expand and the queen commences to lay eggs in every available cell that the bees can cover and keep warm.

Bees are the only cold-blooded creatures that generate heat by which to keep themselves warm during cold weather. This they do by a constant consumption of honey to keep up the vital fire, just as fuel is added to a furnace to maintain continuous heat. Thus a bee hive needs at least thirty pounds of honey before the beginning of winter. A good hive of bees properly managed will yield two hundred pounds of honey in a fair season of honey production, but in a poor season the yield may run down to but a few pounds or even more. In this case it is necessary for the bee keeper to feed them, and he does this with a syrup made of equal parts of white granulated sugar and water.

The main objection which many persons have to bee keeping is that the bees sting. It must be remembered that this is only for self-defense and only when the bees seem to feel that they have cause to use the sting with which they are provided for defense of their colony.

Puzzle Box

ANSWERS TO—SUPPOSE YOU END THESE WITH "VERSE"

1. Adverse; 2. Converse; 3. Diverse; 4. Obverse; 5. Perverse; 6. Reverse; 7. Traverse; 8. Universe; 9. Inverse; 10. Transverse.

HIDDEN WORD PUZZLE IN RHYME, No. 7

My first is in chalk but not in ink,
My second's in talk but not in think.
My third is in beetle but not in fly,
My fourth is in moist but not in dry.
My fifth is in work but not in play,
My sixth is in idle as well as in day.
My seventh's in peach and also in pear,
My eighth is in carry but not in wear.
My whole is an autumnal holiday.

—A. M. S.

Much merriment was created by a sign in front of one of the Toronto Churches in Parkdale which read: "Subject of Sunday evening's sermon, 'Do you know what hell is?' and underneath it in smaller letters, 'Come and hear our new organist!'"

—Toronto Daily Star.

Birthday Greetings

By Alliene S. De Chant

The Log House is bulging because there are so many grandchildren in it, and daddies and mothers, and a grandpa and grandma, and a tall, thin auntie. And every cradle and crib and rope-bed have folks in them every night. Oh! It's the happiest time in all the year—summertime at grandma's is! What fun it is to sleep in a cradle, and in a really-truly rope bed that our daddies had to tighten before we climbed in! And we like the garret best when the rain is on the roof! It's nice, too, to sit on a high chair or on the big, long bench, around grandma's table, and to have grandpa and auntie teach us to eat all by ourselves. And nobody says anything when our bib with pussy cat on it, has apple-sauce or prunes all over it; nor does it matter if we spill a bit of milk, or our cereal on the floor—or crumbs—for auntie just sweeps or mops it up, and says we're learning fast. And the outdoors is oh! so big—no big buses or anything like a street-crossing to be afraid about. There's just daddy's and grandpa's car that we go for the milk in. And grandpa lets us help him in the shop, where daddy made a beautiful walnut cross for his country Church; and auntie lets us build blocks on the floor in the study while she pushes a long, yellow pencil across white paper. Oh! Yes! And there's a bell to ring. Grandpa helps us pull the big rope on it, and it rings so loud that folks far away can hear it. And one day daddy put a big fish up on a pole—a big paper one, called a carp, that auntie brought all the way from Japan. It's a boys' festival fish, she says, and on every boys' festival day, one is hung up on a bamboo pole for every son in the Japanese house. And over in the swimming pool that's just deep enough for us, we try hard to swim against the current like the Japanese fish does. Oh! Summertime at grandpa's house is the best time in all the year! So, here's Log House greetings to all the Birthday Club boys and girls, who go to grandma's every summer. P. S. Grandpa measures us each time we come—there's a place on the logs, just outside the dining room door. And Peter lets us pull his tail and ears and never growls or anything. And just because we don't bother with suits or dresses, we're going to tell you next week, what we "sun-suits-bathing suits" grandchildren do wear up here. It'll be in a poem.

THE MULE

The mule he is a funny sight,
He's made of ears and dynamite.
He has a lovely voice to sing,
And makes a noise like everything.
Some folks treat mules with disrespect—
They say they have no intellect;
The mule he tends to his own "biz,"
He don't look loaded, but he is.

On mules we find two legs behind,
And two we also find before.
We stand behind, before we find
What the two behind be for.
When we're behind the two behind,
We quickly find what these be for,
So stand before the two behind,
And stand behind the two before.—Anon.

PEN PRICKS

By John Andrew Holmes

In these times of Mothers' Days
it is well to bear in mind that father
also is one of your parents.

OUR EASTERN HILLS PENNSYLVANIA

To my friend, Mrs. George L. Seal

Oh mountains high in western land,
Austere, aloof and proud you stand,
Your summits near the sky:
Your colors one with sunset's glow
Or white with driven snow,
You tower regally.
And Nature, when she wrought to reign,
Awe to inspire, or power to gain,
Made you in majesty.

Our eastern hills and mountains lie
Alluringly; not near the sky
They raise their wooded crests.
Clearly defined 'neath summer sun
Their trees stand one by one
As sunlight on them rests.
So close appear, it seems that we
Must reach and touch them lovingly,
Our hills in verdure dressed.

Like huge bouquets our hills are seen
Oft flanked by fertile fields of green,
When spring is on her way.
Their pathways lead exploring feet
To woodland's cool retreat
Where woodland creatures stay.
And there's a carpet in the grove
Of fern and moss, for those who love
Over the hills to stray.

And when they change, when clouds hold sway
We see our hills, blue far away,
Dimly through mist and haze;
Or see again the gorgeous hues
Of colors so profuse
That come with autumn days;
Or different still, when deep snow-fall,
Wide over hills and mountains all,
A soft warm cover lays.

As summer, autumn, winter, spring
Give to our hills their songs to sing,
Their loveliness to show,
So sun and shadow, heat and cold
Entrust our hills to hold
The treasures they bestow.
They nurture flowers at their breasts,
Provide for birds and squirrels their nests,
Springs from their bosoms flow.

Oh mountains high in western land,
Although you reign so proud and grand,
You cannot equal these—
Our hills bedecked with trees—
For these, our friendly hills, were made
All crowned with beauty, light and shade,
When Nature planned to please.

—Maria Gertrude Le Van.

The Family Altar

By the Rev. John C. Gekeler

HELP FOR WEEK OF SEPTEMBER 2-8

Practical Thought: The joy of success comes to him who endures.

Memory Hymn: "Jesus, My Shepherd, Let Me Share," 320.

Monday—Nehemiah's Sadness and Request. Neh. 2:1-5.

The kindly spirit of the king attracts us. Whatever may be said of him, he was sympathetic. Kindliness never detracts. Devotion to duty also draws us toward Nehemiah, who was faithful to his king. This too is commendable. Nehemiah's supreme devotion, however, was to the cause of Jehovah and his people. The two lines of duty need not conflict: if they do, the latter must have right of way. Prayer occupied large place in this courtier's life. Through it the way became clear and open to him. "Prayer flies where eagles never flew."

Prayer: Teach us, dear Saviour, how to pray. May Thy Spirit gather our broken

petitions and present them before our Father's throne. May we never be selfish in praying. Amen.

Tuesday—Nehemiah's Return to Jerusalem. Neh. 2:6-11.

Nehemiah employed his social position to advance the cause of his religion. Are we not stewards of all of life? Then shall we hesitate to turn to the advantage of Christ's Kingdom any position He may place in our hand? Yesterday we noted Nehemiah's devotion to duty, let us also note his humility. "The king granted me, according to the good hand of my God upon me." All credit for the success of the high adventure he gave to God. This became for him an element of strength in meeting the opposition of Sanballat and Tobiah. Genuine humility is never an indication of weakness. Humility is a fruit of dependence upon God.

Prayer: Give us, dear Father, more of the spirit of Jesus, who humbled Himself to Thee. As He was obedient, we would be. As He praised Thee, so would we. Keep us humble that we may be useful in Thy Kingdom, for Jesus' sake. Amen.

Wednesday—Inspection of the Wall. Neh. 2:12-20.

The condemnation of our foes becomes commendation in the eyes of right thinking folk. Scornfully Sanballat and his crew said, "There was come a man to seek the welfare of the children of Israel." That fact constitutes Nehemiah's chief claim to a place in history. Another great characteristic of Nehemiah is to be noted in our meditation. Added to his devotion and humility is his prudence. Before starting the repair work a thorough examination of the wall is personally made as quietly as possible. Any display would have given opportunity to Sanballat to thwart the work. Recall how Jesus commended this trait. Note another admirable trait of character. Nehemiah did not consume all his energies in considering the difficulties of the situation. He was a man of action, ready to do his part. "Come, and let us build."

Prayer: Help us, O God, to do with our might, whatsoever our hands find to do. To be doers of Thy word, and not hearers only. Give us the faith that serves. Amen.

Thursday—Building Under Difficulties. Neh. 4:15-23.

Work and pray is as Scriptural as watch and pray. The best way to meet difficulties is to pray. A pastor said of his congregation that had passed through trying times, "They pray things through." Can we make any better reply to the foes of the Church combining work and watchfulness with prayer? Co-operation may be receiving a new emphasis in modern Church work, but it is an age old principle. Jesus gave glad endorsement to it. The people with Nehemiah practiced it. By it our energies become multiplied. "In what place therefore ye hear the sound of the trumpet, resort thither unto us: our God shall fight for us."

Prayer: We bless Thee, O Master, that we are permitted to labor with our brethren and with Thee. Give us more humility that we may co-operate with all who build for Thee. May Thy kingdom come. Amen.

Friday—Nehemiah's Unselfishness. Neh. 5:14-19.

All of life constitutes our stewardship, not alone our money. Nehemiah held such conception of his responsibilities. He placed the advantages of his official position at the service of his religion. He spent himself freely to further the welfare of Jerusalem. He spent his own money in the work. "The laborer is worthy of his hire," is good Bible truth. "To be

The AUGUST BOOK

As the August book the Editorial
Committee of the

RELIGIOUS BOOK CLUB

has selected

MAN'S SOCIAL DESTINY IN
THE LIGHT OF SCIENCE

By Charles A. Ellwood

249 pages, and may be secured
for \$2.00 Postpaid from

Board of Christian Education
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1505 Race St., Philadelphia, Pa.

on one's own" finds plentiful illustration in Scripture. Paul practiced self-support in order not to be a burden upon the Church, while at the same time he urged the support of others. Self-denial is a Christian virtue; by it the Church makes progress. All, rich as well as poor, should practice it.

Prayer: Thou, O Christ, didst set us an example. Being rich Thou didst become poor for our sakes. May we follow Thee in this as in other things. Help us to give chief place to Thy kingdom in all our efforts. The glory will be Thine. Amen.

Saturday—The Wall Completed.

Neh. 6:15-7:4.

We find both meditation and prayer in the following immortal lines from Maltbie D. Babcock:

"Be strong!

We are not here to play—to dream, to drift.

We have hard work to do and loads to lift. Shun not the struggle, face it, 'tis God's gift.

Be strong!

Say not the days are evil. Who's to blame? And fold the hands and acquiesce—O shame!

Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep intrenched the wrong,

How hard the battle goes, the day, how long;

Faint not, fight on! Tomorrow comes the song."

Sunday—The Favor of Jehovah.

Psalm 85:1-7.

It is a good thing to give thanks unto

the Lord in more ways than one. It is God's due, for He does wonderful things for us which in no other way could come to us. It opens the heart and enriches it to make acknowledgments of its benefits. To sing praises lifts up the heart and enables us to see the loving face of God. "A gentleman was once invited to eat some apples from a certain orchard. 'Oh,' said he, 'I took some of your apples the other day, which were hanging over the hedge, and I am quite sure I do not want more of them.' 'Ah,' laughed the other, 'I am not surprised; those apples were a poor lot; but I put them there on purpose for the boys, who are always taking what does not belong to them. But come into the middle of the orchard, and try the fruit there, which is of a different sort.'" He who enters deep into the confidence of God will enjoy His favor.

Prayer: Give us a cheerful spirit, O God. May we see how good Thou art to all who love Thee; how rich we are. Help us this day to sing unto Thee with grateful hearts. Amen.

HOME EDUCATION

"The Child's First School is the Family"

Froebel

THE GAME OF TRUTH

Florence Bascom-Phillips

"Mother, Virgil hit me!" cried my three-year-old daughter.

"I did not! She hurt her own self," emphatically declared my five-year-old son.

"He did hit me. He did," sobbed Evangeline.

"Why, I didn't either!" replied Virgil with still more emphasis.

Such episodes became problems befitting the wisdom of Solomon, and the persistence of a Philadelphia lawyer, rather than that of an ordinary, busy mother with four tots under school age, all demanding attention. But experience with an older foster-son had demonstrated the evils growing out of a childhood habit of falsehood, so I determined to find a way to get these kindergarten children of mine to tell the truth. Therefore, I invented the "Game of Truth."

Placing a bottle, a pencil, a book, a

ring, or similar articles on the table, I shut my eyes and said:

"Virgil, put the pencil on the kitchen cabinet."

Both children had formed habits of obedience, so this part was easy. Then I carefully explained how in this game we had to tell things exactly the way they really were, and placed a score card on the wall with each child's name written on it, promising a tiny gold star after the name of each one who successfully played the game. Then I questioned as follows:

"Virgil, who put the pencil on the cabinet?"

Upon a satisfactory, truthful, well expressed answer, I said:

"Evangeline, who put the pencil on the cabinet?"

At first, she echoed the words of her brother, which made her claim that she had put the pencil there.

Virgil then got a star after his name for telling the truth, and I played the game with Evangeline doing the acting. Each time I questioned both children as to who did whatever I had told them to do, explaining patiently that each one must tell things just exactly as they really were, until both children could tell the truth about these simple things. It was a game to them, one of the most thrilling games we had played, and their delight knew no bounds when they began to see a row of gold stars after their names for telling the truth.

Neither one has developed into a George Washington yet, but it has simplified the matter of getting their stories straight when they have a disagreement, for when I find one telling one thing and the other something else a reminder to "tell it just as it really is as we do in the Game of Truth" usually causes the child who is telling a falsehood to speak truthfully about the matter, even to acknowledge having done wrong. It seems that when approached in this way, the child's mind grasps the larger thought of speaking the truth, in place of the more personal idea of possible punishment or reprimand for having done wrong.

The most frequent cause of lying appears to be fear of consequences if the truth is known. The next, seems to be the effort to create a condition which will merit praise. Keeping these two facts in mind helps me with my "little flock."

"I feel that many of the education problems which arise in the early grades can, and should, be controlled by a preliminary training in kindergarten."—English Bagby, University of N. C.

The National Kindergarten Association, 8 West Fortieth Street, New York, is always ready to help any one wishing to work to get a kindergarten opened. Write for information and advice.

ORDINATION AND FAREWELL SERVICE

It was indeed an impressive service that was held at Zoar Church, Buffalo, N. Y., Sunday evening, Aug. 4, when Marcus J. Engelmann was ordained to the Gospel ministry and he, with his young wife, received the farewell wishes of the large congregation, representing the Reformed Churches of Buffalo and vicinity. The service was led by Rev. J. H. Rettig, of Emanuel Church. Rev. A. Meussling, of Salem Church, read the Scripture from II Tim. 1, 1-4. Rev. J. M. Peck, of St. Paul's Church, led in prayer. It was the writer's privilege, as president of West New York Classis, to preach the ordination sermon, using as his text Rom. 1, 16. "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." The father of the young candidate conducted the ritual and

administered the vows of ordination. All the ministers present joined in the laying on of hands and each extended the right hand of fellowship.

The Rev. Jacob G. Rupp, D.D., as representative of our Board of Foreign Missions, gave an inspiring address and charge to the newly appointed young missionary couple on the basis of John 13, 34: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." The newly ordained Rev. Marcus J. Englemann took occasion to thank the many friends for their tokens of kindly interest as shown in the gifts received from them and closed the service with the benediction. The service was much enhanced by the fine rendition of appropriate numbers by the choir. The offering of \$54 was sent to the Foreign Mission Board.

It is of interest to note that the young

missionary is the son of missionary parentage. His father, Rev. F. W. Engelmann, long and faithful pastor of Zoar Reformed Church, Buffalo, N. Y., began his ministry as a home missionary at Finley, O. His mother was born at Bismarck, India, the daughter of Rev. Jacob Hauser, then serving as a foreign missionary of the American Board. On his return to this country he organized the Indian Mission of our Church at Black River Falls, Wis.

Rev. Marcus J. Engelmann graduated from Masten Park High School, Buffalo, N. Y., in 1922, from Heidelberg College, Tiffin, O., in 1926, and from Central Theological Seminary, Dayton, O., in 1929. His wife, Irma Ruth, is the daughter of Mr. and Mrs. Lawrence Rayner, of Dayton, O. She graduated from the Steele High School at Dayton, O., in 1924, and from Heidelberg College in 1928. While still a member of the Fourth Reformed Church

(since merged with the Central Church), of Dayton, O., she pledged herself for Christian Life Service.

In March of this year they both received their appointment. On Sept. 13, they expect to sail on the S. S. President Lincoln, from San Francisco, for Tokio, Japan, where they will immediately enter the Language School. Our prayers and our best wishes accompany them to their appointed field of service. May God's blessing rest abundantly upon them and make them a blessing to many.

—Herman E. Schnatz.

RESTORATION OF THE FAMILY ALTAR AND THE COTTAGE PRAYER MEETINGS

By S. S. W. Hammers

We notice where the Reformed Church is for the restoration of the family altar and all are urged to rebuild them by the Board of Christian Education of the Reformed Church in the U. S. Why do not the entire number of denominations and sects make the same move? It is as easy to worship God on earth as in heaven. The writer has now passed his 76th milestone. And well do we remember when, at the age of 16 years, every home had a cottage prayer meeting Wednesday, Saturday and Sunday night at some farm-house. People could hardly wait for the appointed time. The people enjoyed these meetings, they were all there from the whole neighborhood. The entire group declared their belief in the existence of God, and in their living they manifested their belief. But practically all these family altars and cottage prayer meetings have disappeared from the entire section where they once existed. Today you hear the old and young declare their disbelief in the existence of a God. Since the family altars are broken down and cottage prayer meetings have passed out of existence, infidelity, atheism and skepticism have full sway over the people. Why do not all the 600 or more sects make the move for the restoration of the family altars and cottage prayer meetings? It would be like a heaven on earth. The songs of Zion, the Psalms of David, those glorious psalms never so much prized as at these cottage prayer meetings, would then ascend from almost every house, and in the still summer evenings strains of heavenly music would seem to float on the tremulous air. Imagination is busy, and no wonder, as young people would pause on the highway, near the home where the meeting was held, to catch the sweet sounds, now soft and low, rising and falling, and now ringing like the chimes of Church bells. We would imagine the angels were above and around us. We almost thought we heard the festive chimes of heaven, the pealing of the bells in the city of God. These cottage prayer meetings would put new life into the people, old and young. They would quicken a new spiritual life. Yea, the Spirit would quicken many who were dead in trespasses and sins. The cry would then be heard on all sides: "Such times, such glorious times; the Lord indeed is with us." Prayers would issue from lips that never moved in audible prayer before, and oh, such prayers, so rich in scripture language, so fervent, for icy hearts are melted as if by fire from heaven. Men and women pray, father follows son, or a sister a brother. We remember one old mother whose favorite hymn was as follows:

"Hark how they sweetly sing,
Worthy is our Savior King,
Loud let His praises ring,
Praise, praise, for aye."

In these perilous times, this restoration of the family altar and the old time cottage prayer meetings by the Reformed

Church should be a move for all Churches. Then indeed we would have better citizens and Christians.

Gettysburg, Pa.

THE NEW DICTIONARY OF AMERICAN BIOGRAPHY

Much interest has been aroused in the publication of the new Dictionary of American Biography, which is being published by Charles Scribner's Sons, for the American Council of Learned Societies. There can be no doubt that this will be an invaluable work which will be regarded as a standard for many years to come. As an illustration of the character of the biographical sketches, we clip the following from advance sheets of the second volume of this monumental work:

Bausman, Benjamin (Jan. 28, 1824-May 8, 1909), clergyman of the German Reformed Church, editor, writer, the son of John and Elizabeth (Peters) Bausman, was born on his father's farm near Lancaster, Pa., the youngest of nine children. His ancestry was German, of the Lower Palatinate. What is probably the oldest house now standing in Lancaster bears the inscription, "William Bowsman and Elisabeth Built this House, 1762." Life on the farm was serious. The hard work inured the boy to that habit of tireless industry which was so marked a characteristic of his versatile career. He was six feet in height, lean and lank, of the Lincoln type, with a long, spare countenance and sad brown eyes. He was graduated from Marshall College, Mercersburg, Pa., in 1851, and took one year of professional study in the Theological Seminary at the same place, under the distinguished professors, John W. Nevin and Philip Schaff. In 1853 he was ordained a minister of the German Reformed Church and immediately began the practise of his profession. His most abundant pastoral work was done in Reading Pa. (1863-1909), where it was virtually concentrated in one congregation, that of St. Paul's, of which he was the founder. He greatly extended the power and influence of his denomination by establishing, at a dozen strategic missionary points in the city, Sunday Schools which afterward developed into flourishing Churches. Gifted with a deep and understanding sympathy with the common people he exerted a profound spiritual influence upon the entire community. Bethany Orphans' Home is the most significant memorial of his power of achievement in the field of organized philanthropic endeavor. In the wider sphere of ecclesiastical government he played a large part. He was at one time or another a member of every executive board of the Church. He was editor of the "Guardian" (1867-81), a religious and literary magazine for young people. He founded and edited "Der Reformirte Hausfreund" (1866-1903), a biweekly paper which, as a moulding force in the religious and social life of the Pennsylvania Germans, was regarded as the most unique of his many undertakings. Appointed delegate to the Evangelical Church Diet at Lubeck, Germany, he seized the opportunity to spend a year of study and leisurely travel in Europe and the Holy Land (1856-57). His observations and impressions are recorded in two books: "Sinai and Zion" (1861), which ran through eleven editions; and "Wayside Gleanings in Europe" (1875). He also edited and published "Harbaugh's Harfe" (1902), a small volume of poems in Pennsylvania-German by Henry Harbaugh, the "poet-preacher" of the Reformed Church—a contribution of distinct value to the study of this peculiar and philologically interesting type of local vernacular. Late in life, April 6, 1875, he was married to Amelia B. Bingaman, of Reading, Pa., who survived him. In his theology he was conservative. He accepted the tenets of the Mercersburg school, but no controversial word seems to have come

from his lips or pen to feed the flame of theological discontent. "Let us put such theology as we have into harness—get it to work in acts of beneficence, in extending Christ's kingdom," he wrote to a friend. "Witness - bearing for Jesus Christ" was the subject of his last sermon, written four days before his death.

("Life of Benjamin Bausman," by H. H. Ranek (1912); "Franklin and Marshall Coll. Obit. Record," II; "Proc. Alliance of Reformed Churches, Belfast, Ireland, 1884"; "Civil War Reminiscences," in the "Guardian," 1874; obituaries in the "Ref. Ch. Messenger," May 13 (portr.), July 15, Aug. 26, 1909.)

—G. F. M.

JOHN MICHAEL GRETHER

(Compiled from the notes of Rev. Frank K. Grether, D.D.)

"The good men do lives after them."

1928 was the centennial of the birth of a boy, in the home of a silver miner in the Black Forest, Germany, who was destined to have a great influence in the Reformed Church. He was named John Michael Grether. The family was poor, and there were many other children, so that as soon as John Michael was old enough he helped to earn a living for the family, either by working in the potato fields or by herding sheep and goats. A railroad was built through Baden, Germany, and at that time the boy was employed to make fuses for blasting by rolling paper cones and filling them with powder.

The father of the family died, as well as six of the fourteen children, and in 1847, John Michael's mother resolved to bring the rest of the family to America.

Having settled in Canton, Ohio, then a town of about 2,000 inhabitants, John found employment in a bakery in Massillon. He received for his services five dollars a month and his board. An accident occurred in which he crushed one of his fingers, thus making it necessary for him to give up this work. When the finger was healed he set out on foot to Wooster, for there were no railroads in those parts, and Mansfield, about 60 miles distant, to look for employment.

He was unsuccessful, but an entry in his diary made at this time is illuminating. Near Dalton, O., he stopped over night at a farmhouse, and in the morning he was given an axe and told to split wood to pay for his lodging. He wrote: "But how about religion? Those people prayed kneeling down early in the morning, so I knelt with them, although in Germany we prayed standing. Both are pleasing to God. Afterward I split the wood."

After working at various jobs, John Grether went into business for himself in Akron, in 1849, the same year in which he married Miss Barbara Steinel. Some years later in a smallpox epidemic, his wife and their two children died.

The desire to help humanity, always strong in this man, now asserted itself in directing him to study medicine. Turning his business over to his brother, he first was with Dr. Howard and Dr. Weimer, and then he attended Erie Medical College. He practiced medicine in Plymouth, Ind., Wooster and New Philadelphia, Ohio, having charge of the county infirmary with about 100 inmates. It was at this time that he decided definitely to turn from the practice of medicine to the ministry. His writings say: "My soul was seeking the Lord Jesus Christ and no doubt He was seeking me."

Against much opposition from his family and that of his second wife's family, Mr. Grether sold his apothecary shop and all of the material attributes of his practice of medicine in order to study theology. He studied privately under Rev. Carl Bank, and was licensed and ordained by St. John's Classis in 1863.

His first charge was the Homer and

Perrysburg Charge in Medina and Ashland Counties, Ohio. In 1866 he laid the cornerstone of a new Church in Ashland, and preached the first sermon in the Church before it was quite completed. In 1867 he was called to the Newton and Berlin Charge in Trumbull County. In addition to serving this charge he preached in Lordstown and in a union Church in Warren. He also supplied the Churches in Liberty and Youngstown and those of Boardman Township, when they were without a pastor.

During all of this time John Grether's work was hard and his pay meagre, especially in proportion to the needs of his family. At one time in admonishing some young people to be quiet, a man said: "You must not make so much noise when you pass the minister's house, even though he is the poorest man in the township."

John Michael Grether served a number of charges in Ohio: Hartville, Suffield, Alliance, Bethel, Osnaburg, Beaver, Lima-ville and Swanton. The mere filling of his appointments in many cases entailed real hardships, for travel was difficult. The parsonages in which he and his family lived were often inadequate and uncomfortable. The Church buildings themselves were unsatisfactory, and very often it was necessary for him to preach in school or court houses and even in private houses, which more often than not were log cabins. He built a number of Churches during his pastorate, however, and did aggressive work which is outstanding in the foundations of the Reformed Church in Ohio.

John Michael Grether died Dec. 31, 1904, aged 76 years. He had single-handed made his way in a new country, had equipped himself for two professions, and had been successful in both.

During the latter part of his life, his sons were able to help him financially. Of his ten children who grew to maturity, five sons entered the ministry, and one son died while a student at Tiffin Seminary. Of his grand children and great grandchildren three are ministers, others are missionaries and others are engaged in work which benefits and uplifts mankind. Many of them have gone far afield from

the Ohio home of John Michael Grether, but they take with them the goodly heritage of this Father of the Reformed Church—faith, sincerity and upright living.

Frank, the oldest son of John Michael Grether, was ordained to the ministry in 1878. He was a professor for many years and is now professor emeritus in the Mission House, Plymouth, Wis., where his son Alvin is professor of English and Latin. Mary Grether, daughter of Frank Grether, is the wife of Rev. H. G. Settlege, Waukesha, Wis. Two of the Settlege children and three of Alvin Grether's children are students at the Mission House. Louise Grether, another daughter of Frank Grether, was for years a teacher in the schools for the Winnebago Indians in Wisconsin and Nebraska. William, the fourth child of John Michael Grether, was a minister of the Reformed Church, serving charges in Indiana, Wisconsin, Ohio, Colorado, Nebraska, North Dakota and Illinois. Of his seven children, two became ministers, two teachers, one a trained nurse, and another prepared for foreign mission work. The fifth child, John, died while a student in the Theological Seminary. Frederick, another son of John Michael, died in Bellaire, Ohio, after serving charges there, and in Bedford, Ohio. One of his daughters studied for missionary work, and is now a pastor's assistant. Alfred, the fifth son, is now pastor of Zion's Reformed Church, Baltimore, Md. One of his daughters was commissioned by the Board of Foreign Missions of the Reformed Church for Mesopotamia in 1928. She married Rev. J. C. Glessner, and went with her husband to serve as a missionary in Baghdad, Iraq. George, the tenth child, and sixth son, is also a minister of the Reformed Church. His daughter Edna is the wife of Rev. Richard Rettig, pastor of the Reformed Church at New Glarus, Wis.

These are the descendants of John Michael Grether who have entered some form of religious or educational work. There are many others also engaged in important occupations. Several members of the younger generations have come to study or teach in eastern colleges and universities, although the larger number of them are living in the middle west.

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Ambassador Dwight W. Morrow and his family left Mexico City Aug. 17 for a two months vacation in the United States. He will spend a month on his Maine estate, and will return to Mexico about October 15.

Cuban growers plan to triple the present potato crop in consequence of the high protective tariff on potatoes, according to an announcement of the Agricultural Department. It is predicted that the island republic will next year be practically independent of foreign potato shippers.

The Nationalist Government has appointed Dr. C. C. Wu, Minister at Washington, one of the Chinese delegates to the League of Nations.

President Hoover addressed 5,000 men and women at the fair ground at Madison, Va., Aug. 17, in which he thanked the State for his summer camp and spoke of the philosophy of his chief recreation—fishing. Governor Byrd made the speech of welcome.

One thousand tourists from abroad visited the Soviet Union in July, 95 per cent being Americans.

Miss Umeko Tsuda, 66 years old, a pioneer in the higher education of the women of Japan, died at Tokio, Aug. 16. Fifty-nine years ago she came to America to be educated along with the first small group of Japanese girls to receive training in the west.

American capital invested in Mexico is approximately \$1,325,000,000. This year's exportation of bananas to the United States will total 3,500,000 stalks.

Charles H. Smith, manager of the New York State Insurance Fund, has reported that one-fourth of the 100,000 fatal accidents in the United States each year occur to persons in their own houses. According to his report, the automobiles rank first in causing accidents.

Cyrus Locher, former Senator and State Director of Commerce from Ohio, died Aug. 17 in Cleveland. He was named to succeed Senator Willis by Gov. Donahey.

The Rev. Dr. S. Parkes Cadman sailed Aug. 16 on the Homeric to preach the annual sermon on the first Sunday in September before the delegates of the League of Nations in the Cathedral of St.

NEWS OF THE WEEK

Mrs. Henry W. Elson

An offer of \$40,000 by the Rockefeller Foundation for the publication of monetary and banking laws has been announced by the League of Nations. The laws, which will be printed in book form, will be only those of countries in which the currency is stable.

The instrument of adherence of Chile to the general pact for the renunciation of war has been deposited in the State Department, making fifty countries which are now parties to the compact.

Shanghai, China, is having a cholera epidemic. One thousand cases have been reported in nine days.

The most disastrous accident in the history of Japanese military aviation occurred near Tokio, Aug. 14, when eight men were killed, four of them general staff officers.

The Lancashire cotton mills of England have reopened after an eighteen-day strike among the workers. The dispute was settled by arbitration.

Plans for its great medical centre to be erected in New York has been filed by the New York Hospital-Cornell Medical College Association. It will contain the most modern equipment for the practice and teaching of medicine and surgery. The 24-story building will accommodate 2,000 persons.

A hearing was held before the Federal Farm Board, Aug. 22, on the plans of the recently formed \$50,000,000 co-operative association to market fruit and vegetables. So far as known, the association will seek no financial aid. It wants the board's sanction and possible guidance in an advisory way.

According to dispatches from Bombay, India, 1,300 persons had died in a severe epidemic of cholera which had broken out after floods along the Indus River. The epidemic has not been checked and 2,500 other persons have been stricken with the disease.

The first Pan-Pacific Surgical Conference formally opened at Honolulu Aug. 15. Many countries were represented.

Resources aggregating \$27,440,228,000 were held by 7,536 reporting national banks in the continental United States, Alaska and Hawaii, June 29. This shows a decline in three months of more than \$1,500,000,000.

Dr. George P. Merrill, head curator of geology in the National Museum at Washington, and one of the foremost geologists of the world, died suddenly Aug. 15 at Auburn, Me. Dr. Merrill, who was 75 years old, held the position of curator 32 years.

Pierre in Geneva, where John Calvin once preached.

According to recent figures the membership of the Presbyterian Church for the first time in its history has passed the 2,000,000 mark. The year's net increase is the largest in four years, and it brought the total number of communicants to 2,004,467, according to the official census given out by the stated clerk of the General Assembly.

The Protestant Churches of America are actively supporting President Hoover's disarmament moves, according to a telegraphic referendum, the results of which have been made public by the editor of "The Christian Herald." The heads of fifteen denominations, representing a Church membership of 15,861,943 persons, have expressed complete approval of the President's position.

The Federal Farm Board has announced that in co-operation with certain California banks it has agreed to extend a credit up to \$9,000,000 as aid to California organizations engaged in the handling of raisins and other grapes. The board and the banks each will furnish half of the sum.

The final internal revenue collections for the fiscal year 1929, made public by the Treasury Department, showed total receipts of \$2,939,054,375.43, an increase of \$148,518,837.75 over 1928.

The total merchandise trade with Great Britain and Northern Ireland in 1928, according to Ray Hall, acting chief of the Finance and Investment Division of the Dept. of Commerce, including both exports and imports was nearly \$1,200,000,000.

More than 1,000 scientists from the United States and thirty-five foreign countries met at Harvard University when the thirteenth international physiological congress was opened Aug. 19 by an address of welcome by President Lowell.

Colonel Charles A. Lindbergh will open a new international air mail route extending down the east coast of South America from Miami, Fla., on Sept. 20, the Pan-American Airways, to which he is technical adviser, has been announced.

The Graf Zeppelin reached Tokio Aug. 19 after 101 hours, 50 minutes from starting from Lakehurst Aug. 7. It refueled, and Aug. 22 continued its flight from Tokio to Lakehurst by way of Los Angeles.

The Farm Board has made available \$5,000,000 to \$10,000,000 to cotton co-operatives of the South. Thus they will have sufficient funds to handle their part of this year's crop.

The British Government has decided to begin the withdrawal of its 6,000 troops from occupied German territory next month and to complete the operation as soon as practicable, possibly by the end of the year.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor
416 Schaff Building, Phila., Pa.

PREPARING FOR PENTECOST

(A call to the Christian women and girls of the world to prepare for the observance of the nineteenth centennial anniversary of Pentecost)

The Christian Churches everywhere were stirred last year by the message of faith in Christ and loyalty to Him which was proclaimed by the historic meeting of the International Missionary Council at Jerusalem. This year they are thrilled in anticipation of the 1,900th anniversary of the Day of Pentecost which is to be observed in 1930.

One hundred years ago a large part of the earth's territory was unknown to the civilized world. Today scarcely a corner is unexplored. The entire world is an open book, and in every land are to be found those who have come under the loving sway of the Lord Christ because of the Holy Spirit's power released on the Day of Pentecost.

It is fitting that special preparation be made for a worthy commemoration of this epochal event. In response to this suggestion, the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions have issued a call asking that the year be made a period of spiritual preparation for the observance of this significant anniversary by uniting the Christian women round the globe in a world-wide fellowship of prayer.

In view of the fact that the women in the missionary society are studying the book "From Jerusalem to Jerusalem" in which a very definite Call to Prayer is included in the final chapter we make the very urgent "Call" to the women and girls to unite in this world-wide fellowship of prayer. The Christian Church faces a stupendous task today. Forces arrayed against it blatantly foretell its doom. We need to pray more and more unitedly. MAKE THESE PRAYERS PART OF YOUR DAILY PRAYER LIFE AND OF THE MEETINGS OF THE WOMAN'S MISSIONARY SOCIETY AND GIRLS' MISSIONARY GUILD. Use them in connection with the study of "From Jerusalem to Jerusalem" and "All in the Day's Work."

1. Pray for a fresh manifestation of God's power in the life and work of the Church in every land, that to every believer personally may come a new and vitalizing experience of spiritual exaltation and enduement.

2. Pray daily for a revival of the spirit of witnessing, that every follower of Christ may be a ready witness for Him, testifying of His worth to friend and neighbor with the simplicity and eagerness which characterized the early Christians after the Day of Pentecost.

3. Make a special study, through thoughtful reading of the New Testament, more especially the Gospel of Luke and the Acts of the Apostles, during the months intervening before the observance of Pentecost in 1930.

This world fellowship of prayer is not formed by the visible bond of organization. It is hoped that every one who reads these words will be led of the Holy Spirit to accept the invitation and tell of it to others that they also may share, to the end that the Christian Church around the world may again wait for and expect new evidences of the power of God in this our day and generation.

The young people of St. David's Church, Rev. E. M. Sando, pastor, held their third annual good-will service on June 23. All of the guild girls took part in the pageant which was rendered. Miss Grace Werner, president of the guild, is a member of the local Committee on World Friendship. More than 800 persons were in attendance at this service, the object of which was "to develop in the minds of children and youth the broad ideas of International Justice and World Friendship."

Miss Louise Hornung, of Bethany Church, Baltimore, writes: "The G. M. G. packet is surely full of good things this year. We are working to make our guild a better one this year. Last week we had a picnic supper and meeting at Gwynn Oak Park, with 23 of our 25 girls there."

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Fifteenth Sunday After Trinity,
September 8, 1929.

Nehemiah Rebuilding the Wall of Jerusalem

Nehemiah 4:4-6, 15-21.

Golden Text: The people had a mind to work. Nehemiah 4:6.

Lesson Outline: 1. The Leader. 2. The Helpers. 3. The Hinderers.

In this lesson we continue our study of the revived Jewish community at Jerusalem. The chronology of this obscure era is very uncertain, but two figures stand out clearly against a confused background. They are Ezra and Nehemiah. Both were reformers of the religion and morality of their people. Our previous lesson dealt with Ezra. Today the character and career of Nehemiah occupy our attention.

The life of Nehemiah is a refutation of the mischievous falsehood that a man is the helpless creature of his environment. Born in exile and reared far from the land of his fathers, he was intensely patriotic. And amid the corruption of the Persian court he kept his religion undefiled.

We know nothing of his early life. When he appears upon the stage of history he holds the exalted position of royal cup-bearer. As such he was the constant companion and trusted friend of the king. Then, one day, a deputation of Jews from Palestine arrived at Susa, led by Hanani, a brother of Nehemiah. They reported the desolation of distant Judah to their

influential kinsman. Doubtless they had come to appeal for help to the most powerful Jew in the Persian empire.

Their mission was a success. Nehemiah wept when he heard the sad tidings of Jerusalem. Then he prayed fervently to the God of his fathers. And, directly, with the permission of his king, he organized an expedition to proceed to Jerusalem. With sublime unselfishness he renounced the ease and luxury of his high position at Susa in order to tread the thorny path of a reformer.

I. The Leader. When King Artaxerxes granted Nehemiah's request "to go unto the city of my fathers' sepulchers that I may build it," he appointed his cup-bearer governor of Judah with full authority to rebuild the ruined capital. A military escort accompanied him, and royal letters commanded the assistance of Persian officials. When the expedition reached Jerusalem, Nehemiah began a task whose full significance it is difficult for us to estimate properly. But it may be said, without exaggeration, that he was the providential agent who saved the Jewish community from destruction. The rebuilding of the walls of the city, its subsequent repopulation and reformation opened a new era in the political and religious life of the Jewish people.

Nehemiah possessed rare talents for leadership. His unselfish devotion to a lost cause was matched by the great energy of a self-made man, and by the sagacity of a courtier. The man who wept and prayed at Susa became the prudent, persistent, practical man of affairs at Jeru-

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JOSEPH H. APPLE, LL.D., *President*

salem. That is made manifest by his plan of operation.

The first three days he spent in quiet observation. He did not plunge headlong into a task whose conditions and difficulties he understood imperfectly. He took time and pains to study the situation. And he sought to establish friendly relations with the leading men of Judah. He invited them to his house, and entertained them hospitably—thus anticipating, by many centuries, our get-together dinners! Then, on the night of the third day, he made a careful personal inspection of the walls and gates of the city.

This survey of the desolate ruins of Jerusalem showed Nehemiah the magnitude of his task. He decided upon instant action. He assembled the people, and submitted his plan. In glowing words he described the desolation of the city, God's manifest providence in leading him thither, and the king's remarkable interest and favor. The response to his stirring appeal was unanimous. "They said, Let us rise up and build."

Leadership is both a gift of God and a task for men. Leaders are born. There must be latent in them from birth a certain fire and force that no training can supply. But leaders must also be made, and the training of leaders is one of the greatest tasks of every age. There are always "walls that are broken down and gates that are consumed with fire." To-day the call for leaders, trained and true, is peculiarly urgent. Evil tiding come from many a quarter, and in every sphere of life constructive and creative leadership is required. Ancient bulwarks are tottering, and sacred temples are falling. The home, we are told, is in a sad plight. Men are neglecting its obligations and destroying its foundations. Similar criticisms are heaped upon our schools and colleges. They develop muscle and mind, but not Christian manhood. And the chorus of lamentations swells in volume and vehemence when we come to business, amusements and politics. Some men would have us believe that there is no honesty in business, no purity in pleasure, no righteousness in politics. Even the Church has its violent and virulent critics. Thus the evil tidings that came to Nehemiah at Susa come to us, multiplied and magnified.

No one will deny that there is a measure of truth in these doleful reports and criticisms. But men who agree in the facts many differ radically in their attitude and action. Some will regard these evil facts as the symptoms of a decay that will end in destruction and death. Only the sword of the Judge and Avenger, on the Last Day, will bring deliverance and salvation. Such men may join Nehemiah in his lamentations, but they will not follow him through deserts and difficulties to rebuild Jerusalem. They may pray earnestly for the coming of the New Jerusalem, but they expect it to come by magic out of the sky. Others will diagnose our modern evils as the symptoms of sin. And that sin will certainly destroy us, unless we are saved and delivered from its guilt and power. But they believe that Christ came expressly to save men from sin, and they have an indomitable faith in the power of His gospel.

Certainly, Nehemiah belonged to the latter class, and we need and want men like him for our leaders. His qualifications for leadership are reducible to two supreme traits. He was a man of heroic faith and he had a capacity for hard work. He saw a new Jerusalem where the discouraged residents saw only ruins and rubbish. And he labored with an inflexible will to turn his splendid vision into substantial reality. We, too, need men who can see "the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband." But they must be workers as well as seers. They must answer their own

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hopes and fulfill their dreams, like Nehemiah. They must add purpose to their prayers. Such men will lead us to victory.

II. *The Helpers.* Nothing in our lesson is more impressive and instructive than the magnificent response of the people to Nehemiah's challenge. This enthusiastic co-operation with their inspiring leader must be contrasted with their indifference and despair before his arrival. The city had lain in ruins over a century. And its physical desolation was a symbol of the spiritual and moral state of its inhabitants. Their hope had died and their faith was decadent. They seemed doomed to extinction or to absorption by the surrounding heathen peoples. It seemed utterly impossible to arouse energy and popular enthusiasm in such a degenerate and apostate community for an enterprise calling for self-denial and hard work.

But Nehemiah performed that miracle. The entire city went to work. Priests and people labored together to rebuild Jerusalem. Undaunted by difficulties and undismayed by opposition, they persevered until the great task was finished. And the secret of his splendid achievement lay in inspiration and organization. First, Nehemiah infused his own valorous faith into the hearts of the people, until they, too, saw the new city with longing and hope. And, then, he directed their aroused energy into practical channels. Forty-four working squads were organized, and each one was given a definite task. When opposition arose, some were assigned to mili-

tary duty, while the rest labored. Thus inspiration and organization transformed a wrangling, divided, inactive community into a united body of workers.

The same miracle has been performed again and again. Cities become corrupt and content. Reform spasms fail so often that men begin to despair of civic righteousness. Then comes "the man of the hour." And under his inspirational leadership an invincible army of workers and voters is organized, and the forces of darkness are routed. Churches languish and await their burial with patient and dull resignation. Then comes a man of vision and work, of faith and faithfulness, of prayer that begets purpose, and a dead body is transformed into a living spirit.

The world is full of helpers of all good causes, and they can be mustered into service by men like Nehemiah. But they must be inspired and organized. Organization without inspiration is a machine without steam. Inspiration without organization is a soul without a body. Soulless machiness and disembodied spirits are equally impotent and useless.

III. The Hinderers. This lesson comes close to our experience in its graphic portrayal of opposition. Every Nehemiah must face men who seek to hamper and hinder his work.

First came Sanballat and his crew, who jeered "these feeble Jews" for attempting to rebuild their ancient capital. But their malicious taunts merely caused the workers to redouble their efforts. Then contempt changed to hatred. The surrounding peoples formed a conspiracy to destroy Jerusalem. But Nehemiah's military preparation was so effective that the threatened attack never came. The severest trial came from within. Some of the workers became discouraged. The task seemed too vast for their strength. And certain towns sent urgent messages to their men at work on the walls to return for the defense of their own homes. But Nehemiah was able to overcome all obstacles and every opposition. He used tact, and he manifested great executive ability. But his surest defense was prayer. And he acknowledged humbly that "God had brought their counsels to naught."

Modern helpers of God, whatever their sphere of work, must expect similar opposition. Ridicule and hatred will assail them from without. There is a type of culture today that looks with amused contempt upon the "feeble faith" that seeks to reconstruct the world by the foolishness of preaching. And there is organized wickedness that fights secretly and openly against the establishment of God's Kingdom. But far more dangerous than these forms of opposition are strife, selfishness and feebleness of faith within our own ranks.

Like Nehemiah we need tact, energy and vigilance to overcome opposition. But, above all, we must have constant recourse to our unseen ally. It is God who will ultimately bring all opposition to naught.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

September 8th—What Does Our Church Ask of Us? Rom. 12:4-8.

There are two types of people who join the Church. The one class looks to the Church to do something for them. They expect to do something out of the Church. Usually when they are invited to join the Church they are told that the Church will do a lot for them. "Come thou with us and we will do thee good." This old invitation of Moses to Hobab forms the basis of many an appeal for Church membership. To be sure, the Church does a lot for folks. It offers them many things, help in many directions. But many people rest their membership on this aspect

of the appeal. They become almoners, physical or spiritual, of the Church. And often when the Church does not give them what they have expected, they withdraw and turn their backs against it. Of course this attitude is rooted largely in selfishness, and those who seek only what the Church can give them never make very good members. They are counted but they do not count for much. When Hobab refused the invitation of Moses in the form in which he first put it Moses changed his tactics and in effect said to Hobab: "Come on now, we need you; we need your eyes and hands and feet, you can be of great service to us." It was an appeal to the unselfish in the man, an appeal to service. Then Hobab joined the forces and helped Moses in his great enterprise. There is all the difference between a Hobo and a Hobab. A Hobo puts out his hand to get something, a Hobab puts forth his hand to give something. There are too many Hoboes in the Church, who are always asking, "What shall we have therefore?" And there are altogether too few Hobabs who ask, "What can we do for you?"

The other class of Church members are those therefore who are ready for service, who want to do something for the Church. They know that by working for the Church they will have their reward, but they also know that the reward comes indirectly and not by making it their chief concern.

What then does the Church ask of us? Four things:

1. Intelligence. You must know your Church. There are altogether too many Church members who are ignorant of what their Church is, where it comes from, what it stands for, what its doctrines, its customs, its worship, its government, its program, are. They know too little about it. Perhaps no one has ever told them, perhaps they have never taken the pains to find out. They do not know what its distinctive features are, how it does its work, or what it seeks to accomplish in the world. Because they do not know this they imagine that one Church is just as good as another. They sit lightly by and flit from one Church to another. Now a Church member ought to know practically everything about the Church to which he or she belongs. This knowledge can be obtained from the Church papers, from books, pamphlets and periodicals which the Church issues. Every member therefore should read the literature of the Church. The Church paper should be in every home. The children in our Sunday Schools and in our Young People's Societies and in all our Church organizations should be taught these things. They should be told over and over again in the catechetical class, and from the pulpit as well as in private conversation among the members. It is quite as important to know what is going on in the Church today as it is to know what the early apostles of the Lord did in Galilee.

2. Interest. After intelligence the Church asks of its members interest in all its work. There is a woful lack of interest in the Church today. This manifests itself in many ways. It shows itself in indifference in Church attendance. Everywhere we hear the complaint that people do not go to Church as they once did. It is estimated that only 40 per cent of the members ever attend Church. Even many of our young people do not take their Endeavor pledge seriously. On the walls of many of our Churches hangs the Christian Endeavor pledge which states that those who make it promise to attend Church services regularly. No Church can go on very far with an absentee membership. Empty pews furnish little inspiration and accomplish still less. The Church asks of its members that they come to Church. "Forsake not the assembling of yourselves together," is the injunction of the Apostle. No other institutions in the world could

get along if its members were as indifferent to it as many Church members are to the Church. Every business would fail if less than 50 per cent of those engaged at it would not show up at the proper time. Interest must show itself not only in attendance, but also in attention. There are too many heedless Church members. They do not take the teachings and precepts of the Church seriously. They are not awake to its challenges and do not respond to its calls. They have no zeal, no enthusiasm. They are never caught up by anything the Church stands for or does. They tune their formal songs, but hosannas languish on their tongues and their devotion dies.

3. Loyalty. Intelligence and interest beget loyalty. There are too many who are bystanders but who do not stand by; too many who depend but are not dependable. They are apart from but not a vital part of the Church. If things don't go right they drop out. They stand aloof and like Demas of old, forsake the Church, having loved this present world. Now the Church demands loyalty. It cannot carry on with a lot of slickers and slackers, renegades and runaways. When the Church was first founded, and the disciples sought to recruit their own number they insisted that conviction born out of experience should give testimony to the risen Christ. The Church asks for conviction on the part of its members which will make them loyal witnesses to its truths. Too many Church members are pale, anemic, spineless, inspid, lukewarm. They do not glow, they have no heat, no passion. Often we are reminded that there is no difference between those in the Church and those outside. Church members ought to be different. If they wear no label they are a libel. The Lord ought to be able to know them that are His, and the world ought to be able to see the difference in men's attitude and in their way of life.

4. Service. The Church asks for service and support from its members. The Church wants both *you* and *yours*. Sometimes Church members are ready to give money, but not personal work. Money is the easiest thing to give; but most members do not give enough. They take their dimes to the Church and their dollars to the theatre. Church is not supported financially as some other interests in life are. The Church has never captured the imagination of the people to make large investments in its work. But the Church asks for more than the purse. It asks for personality. It asks for willing hands and feet, for voice and pen, for minds and hearts, ever ready to serve. "Here am I, send me." Consecration, co-operation, continuation—these the Church asks from us who constitute its membership. Never was there a time when the Church needed men and women to help it in its great mission in the world as today. Many a task stands waiting to be done until those who have the spirit of Christ in their hearts come forward and through the Church help to win the world for Christ.

BOOK REVIEWS

Getting Acquainted with God. By R. W. Barstow, Macmillan Co., 1928, 115 pages, price, \$1.00.

This is a short series of Bible passages followed by prayers intended to be used daily. Each pair is built to teach some one point, and all to help children between the ages of 5 and 15 to get to know God very intimately, yet in a most wholesome way. The texts used are from Goodspeed's translation, and the prayers are little gems in their simplicity, directness, yet informal dignity, for what is more dignified than simple truth stated with conviction? One of the charms in the work is a simple little chatty introduction to the passage used

each day and the art of the workman who did the book is shown splendidly here, e. g., in introducing the passage, Matt. vii: 15-21, which he entitles "By their fruits," he says: "We must be careful not to judge by outward appearances only. The real friends of Jesus are not the ones who just say that they love Him, but the ones who do what He would have them do." Again, "The Hundredth Sheep," Matt. xviii: 10, 12-14 is introduced in this way: "We should never allow ourselves to think that anybody in the world doesn't count, or is of no real importance, whatever his name, his color, or his condition. Listen to the way Jesus talked about God's love reaching out to every one." —C. H. R.

Tongues of Fire. Grace H. Turnbull. Published by Macmillan, price, \$3.50.

The author, who is primarily a sculptor and painter, launched upon a great undertaking in the compilation of this work. The amount of time and energy needed to compile the many sacred writings in this book would seem to make this literary venture on her part more than a mere avocation. The sacred writings compiled represent the spiritual heights attained by the exponents of the various faiths. The writings cover the time of the ancient Egyptian religions to the Koran. Extracts from the Egyptian book of wisdom, the Upanishads, the writings representing Zoroaster, Confucius, Lao-Tzu, Buddha, Mohammed, Manu and the selections from Socrates, Plato, Plotinus, Seneca, Epicurus and Marcus Aurelius reveal many parallelisms existing between them and the writings of our Bible. Especially is this true with the Hebrew Bible. The life of Buddha reveals many features which find expression in the life of Christ. These parallelisms seem all the more strange because the writings of the pagan scriptures are antecedent to the Hebrew scriptures even as Buddha precedes Christ.

The compilation of these sacred writings proves helpful in the study of comparison religion. The author publishes a comprehensive bibliography in connection with the book which will prove helpful unto such who are inclined to make a more thorough study of the subject. The author does not pretend to develop any religious or philosophical system. Some of the parallelisms, existing between these writings and our sacred scriptures, are noted in the footnotes but for the most part the author merely lays before us the evidence and leaves it to the reader to make the more exhaustive study leading to the development of a religious and philosophical system of thought.

We live in an age when we are eager to know more of other people, and we study the geography of other nations, the temperaments of peoples with the hope that a better knowledge of their accomplishments may lead to a closer relationship and awaken a keener sympathy towards one another.

In this work we approach other peoples along a different relationship. Most likely if we were thus to study the religions of other peoples and see the similarity existing in our sacred writings it would help to strengthen the tie that binds. The work of the author should contribute to such a closer world fellowship and sympathy. —P. J. D.

Protestantism in the United States. By Archer B. Bass. Crowell. Price, \$3.

This volume gives a comprehensive view of present day denominations. With admirable thoroughness the writer examines the roots of our Church divisions and finds that they are not only doctrinal but racial and geographical. These divisions are mostly imported and only two are indigenous: that is Mormonism and Christian Science. The reasons for the divisions are given in chapter three. There has been

RELIGION IN AN AGE OF SCIENCE

By Edwin A. Burt. Price, \$1.50

Edited by John Herman Randall—brief, clearly written, dealing constructively with the problems of present-day religious life in the light of modern conditions.

THE ART OF THINKING

By Abbe Ernest Dimnet. \$2.50

A disclosure of the possibilities latent in our sluggish minds, waiting to be aroused. It is a witty and humorous book, at the same time that it deals with one of the most important subjects in the world. The author's discussion of "Obstacles to Thought" gathers up in a popular form the findings of modern psychology, and his closing chapters on "Creative Thought" have both a practical and a dynamic quality.

WHITHER MANKIND

Edited by Charles A. Beard. \$3.00

"A panorama of modern civilization" brilliantly analyzing the kind of society we live in, with special reference to the problems created by the dominance of the machine. Among its famous contributors are John Dewey, Bertrand Russell, Beatrice and Sidney Webb, Havelock Ellis, Hendrik W. Van Loon, Emil Ludwig. The discussion of religion is less adequate than the appraisals of art, industry, literature, philosophy, science, business and many other human interests.

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some good coming out of these divisions such as healthy rivalry and denominational zeal in missions and education, but the losses in overlapping, poor salaries and financial burdens far offset the benefits of the sects.

The advance in cooperation is fully dealt with and the forces which are now at work for unity given ample treatment.

Since there has been no serious further break in the forces of Christendom he reasons that the time of division has passed and that unity is not far off.

Appendix A is an impressive chronological catalogue of the 150 existing denominations among the white population and similar arrangement is given of the colored people. There is also a summary of important Church statistics.

The European Background of our present divisions is an important chapter without which the present condition seems a hopeless muddle.

It would be hard to imagine a more interesting and informing work on modern Protestantism than this. —A. D.

The Quest for Experience in Worship. By Professor Edwin H. Byington. Published by Doubleday, Doran & Co. Price \$2.

As we sit down to write a brief review of the above mentioned book, by a strange coincidence there lie before us the current issues of "The Christian Century" and the "Reformed Church Messenger." On the open page of the former we see that Dr. Henry Sloane Coffin says: "There are abundant signs that a new interest has loomed above the horizon, and will soon hold the central place in the attention of religious leaders—that interest is public worship." In "The Messenger" we find a review of a book entitled, "The Practice and Experience of Christian Worship."

It would seem that Dr. Coffin is right; people are thinking in terms of worship and they are seeking EXPERIENCE in worship. To all such we gladly and heartily commend the book by Professor Byington. It grows not alone out of a thorough and earnest study of the subject of worship, but also out of the richness of his experiences in sharing the worship of many communions. It is so full of good, common sense; his ideas about the needs of the human heart and as to how they can be met through worship are so fine that I cannot wish anything finer for my fellow ministers than that they might own and read Professor Byington's book.

—J. A. E.

OBITUARY

MRS. MARGARET E. DICKEY

Mrs. Margaret Ellenberger Dickey passed away July 24 at the home of her son, Fred R. Dickey, of Butler, Pa. For a number of years, Mrs. Dickey was a member of St. Mark's Memorial Church, of Pittsburgh, Pa. Prior to her coming to Pittsburgh, she was a member of St. Paul's Church, Butler. Mrs. Dickey was a very devoted and consistent follower of her Lord. Her fidelity to her Church was exemplary. Her sympathetic fellowship with the members of St. Mark's won her many friends. Through the long weary weeks of her suffering she was sustained by her comfortable faith in Him whose she was and whom she served. The influence of her life will always be an incentive to all who know her, to strive to attain those higher values in life which are Spiritual for:

"To live in hearts we leave behind,
is not to die." —J. G. W.

MRS. LOUISA F. MILLER

Mrs. Louisa Fuehr Miller was called to her eternal home July 27. For a number of years Mrs. Miller had been living at the Malta Home, Granville, Pa., where she died. In most of the active years of her life, she lived in Pittsburgh. She was a devoted member of St. Mark's Memorial Church. For years her life was closely interwoven with the life and growth of the Church. Deeply interested in all the activities of the Church, in the Sunday School and in the work among the young people, she was a leader. In those formative days in the growth of the Church, her consecrated service had a very determining influence for good. Her interest was not confined to the local Church. She had a personal interest in the affairs of the Church-at-large, and was well informed on matters pertaining to the growth and progress of the Kingdom. In her passing, St. Mark's sustains a distinct loss. She leaves a host of friends who bow in humble submission to the Divine will, rejoicing at the same time, in the assurance that she having kept the faith, has passed on into that larger life to be with her Savior.

—J. G. W.